

3166
The Sermons
of Master Ralfe Gualter
upon the Prophet Zephaniah
written in Latine.

(.)
K. Walton
Translated into English
by Moses Wilton.

Seen and allowed.

Imprinted at London by
Thomas Dawson at the three
Cranes in the Vintry for
Tobie Cooke dwelling in Pauls
Churchyard at the signe
of the Tygers head

1580.

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1200

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To the right worshipfull

Syr Thomas Barrington Knight, Moses
Wilton wisheth increase of that
peace, which the worlde
giueth not.



AS God by that tryall
that hee giueth vs of
his mercie, knowe-
ledge and goodnesse
doeth most forcibly
hale yson in that o-
bedienc which hee so often cal-
leth for in his word: so, right worship-
ful, there is no mā that by any meanes
can sooner procure vnto himself good
liking and loue of others, than by cur-
teous dealing, and shewing him selfe
godlily disposed in all thinges. For
though mens harts in these dayes are
become very like the stone of Sycilia,
the which the more it is beaten, the
harder it waxeth, yet wee see many
mens hearts enforced to relent by gra-
cious dealing, not vnlike to the Dia-
mond, which being moystned in the
warneblood of a Goat, may be brui-

A.2.

sed.

The Epistle

sed, thoughe otherwise it cannot bee
hurt with any fire, be it neuer so hoat,
nor broken with any violence, be it ne-
uer so strong. We see the horse which
erst while was outrageously fierce,
yet by gentle handling to be meekned
to the saddle: the dogge in like maner
whose nature is agreeable to his name,
is by gentlenes brought too doe that
that is not incident too his nature: I
my selfe haue seen a stout harted child
shed many salte teares, at the louing
speech of him, that with many sharpe
stripes could not wring out one. Many
thinges els might be sayd to shew this
matter, but these that are already set
downe being ioyned with the practize
of the wicked mentioned in the tenth
Psalm, may suffice for the prooffe ther-
of: for there it is written that hee by
crouching and bowing himselfe bring-
geth that too passe against the poore,
which by open defiance he could neuer
compassse, & therefore in the same sense
ver. 9. he is compared to a fowler, &c.
wherefore he must bee more contrary
then an enemy, more churlishe then a
dogge,

Dedicatorie.

dogge, more vntamed then a wilde
horle, more hardharted then the Dia-
mond whose minde cannot be molli-
fied towards him, of whose curteous
dealing and godly disposition he hath
had sufficient triall. And as he cannot
but without great vnthankfulnesse re-
meber the one, so can he not without
greate vngodlines, but highly regarde
the other. With al which falts, I might
iustly be charged, if after so good ex-
perience had of your worships so good
dealing towards me I should not, if by
any meanes I could shew some token
of my minde as well thankfull for the
same, as also reuerently esteeming of
those blessings of God wherewith it
hath pleased his goodnes to beautifie
you. Among the which this especially
deserueth neuer to be forgotten, that
he hath begotten in your mind a loue
of his trueth, with an earnest desire to
heare & haue the same preached, ha-
uing lefte very many (I might say the
most part of like calling as yet either in
vtter hatred or careles contempt ther-

Printed at the Presse of I. I. of For

1599

The Epistle

For (leauing no small number, eyther by authoritie to be corrected, & that in hast, or els reserued (I feare me) for some notable purpose, which they grone for, & wish instantly to liue vnto, because their soules are drunken as yet with the cuppe of that whore of Rome, whose constant children they long to shew them selues: (leauing (I say) no small number of these, eyther to be seene vnto by the Magistrate, or to the accomplishing of that purpose, wherof they now begin to be in good hope, by reason they haue bin suffered so long: who is he almost amonge those bigger ones, that thinketh not that God is greatly bound vnto him, if after wayting for him an howre, and somtimes more, vntil he haue dressed himself in the English disguise, and wil scarce at the length come to the hearing of his word, where if he continue hearing the Lorde speake aboue one howre, he forthwith complayneth of tediousnes, and was before no more carelesse to come, then he is now carefull to be gone, yea oftentimes he flingeth

Dedicatorie.

geth out as one wearie of the Lorde,
and all his companie, and therefore lea-
ueth him to speake to whome he will,
neyther regarding the presence of
God, from whence he departeth, nor
yet making any reckoning of that in-
iurie, which by his example he offereth
to many, whom he imbouldeneth to
like carelesse contempt of G O D his
word. The hearing wherof is euer so
much more burdenous vnto him, by
how much lesse he perceiueth to agree
with his accustomed vanitie. And yet
for all this he beareth himself in hand
very mightily, that he is a maruellous
good protestant; yea and he will either
kill him, or die on him that shall af-
firme the contrary, thinking in deede
that he hath deserued well at the hãde
of God, if now and then he giue any
of his Ministers the hearing of a Ser-
mon, though it be with great yrksom-
nes of minde, hanging in the meane
time after the world and the pleasures
thereof, whereunto he is tyed insepa-
rably. But let him, and all such knowe
for a suretie, that by this kinde of dea-
ling

The Epistle

ling they are so farre from deseruing
well of the Gospell, that it sustaineth
reprooffe by this their so little loue to
heare it, so small purpose of heart to
consent vnto it, and no bringing forth
of the fruite thereof, yea let every man
know that althogh he bestow his time
in the hearing, reading, or meditating
thereof, yea his goodes and life it selfe
in the defence of the same, yet can he
not challenge any well deseruing of the
truth, but the truth may iustly of
him, because the goodnesse thereof
(which is the worke of Gods spirit)
hath so rauished his minde, that no-
thing is now deare vnto him, but it a-
lone. For who can recompence the
word for begetting him to God? doth
wildeome cry vnto vs, because she is vn-
perfect without vs? No, no, it is for our
profit that shee would so louingly im-
brace vs: as for her selfe, though we
all perish, she is neuer the worse, if none
perish, she is neuer the better. And shal
we thinke that our coming to heare
her, doth in any respect beautifie or a-
dorne her that is perfect without vs?
some

Dedicatorie.

Some thinke so, I wote it well, yea I would the most were not perswaded so: for then more should be adorned by her, for she lodgeth not, but with the meeke harted ones. O good Lord, who hath bewitched vs with this minde? Surely the very pride of our mind, that suffreth vs not to go to the hearing of Gods word, with an humble and reuerent purpose of heart calling vpon God to be profited therby, but rather to furnish out the shewe of hearers, thinking so to come within the preaching of the worde, and to bring it within the compasse of our daunger. Whervpon it cometh ofte to passe, that more thanks are giuen to some hearers, for being at a Sermon, by some, then there are vnto God for the benefit of his word taught therein: yea some Preachers also (I feare me) can be contented now and then to ioyne with their hearers to rob God of his glory, I meane such as seeke for credit by their auditorie. But leauing these Dickthanke Hearers and Preachers, which carrye the

praise

The Epistle

praise from God, vnto that wil of god
wherunto he hath foreordained them,
I returne. Seeing therefore it pleased
God; moreouer and besides many o-
ther blessings bestowed vpon you,
to enrich your heart with this preci-
ous pearle, of loue to his word (which
is a true token of the new man put on;
so that the heat thereof now flameth
out, to the benefit of many dwelling in
Kings Hatfield and the places therea-
bout in those parties of Essex; by rea-
son of that godly exercise of preach-
ing, which it pleased god by your wor-
ships meanes to bring in thither; that
thereby many might bee raysted from
their death in sinne, vnto the life which
is in Christ Iesus, others confirmed in
the fayth; and all dispisers left with-
out all excuse vnto Iudgement: seeing
I say it hath pleased God to make you
haue such a loue to his word, thereby
declaring that ye are of God; and that
he hath taken you not onely from the
number of Gods professed enemies;
but also of godlesse Gospellers, whose
name is all that they haue of christia-
nitie.

Dedicatorie.

nitie, I thought my part (the premisses considered) and hauing not only many wayes when I was in those partes, but since my departure also, experienced your worshippinges good dealing towards me to offer vnto your godly protection these fewe dayes trauell in the alone Englishinge of these M. Gualters Sermons vpon the Prophet Zephaniah, being perswaded that Sermons shal neuer misse good intertainment there, where such a loue of Sermons is, wherby I was the rather imboldened, to request your worships godly patronage against such as can passe by nothing, without some wrāgling. Craving moreouer that ye would allowe and accept in good part this my doing how small soeuer, as a token of my thankfull minde, which would not stay to do that that I ought, if I cold do that that I cannot. But this I haue don, least I should be vnto your worshippinge as the Humble bee is vnto the fayre flower, which when she hath sucked honny out thereof, leaueth it and departeth: or like the Swallow, which ha-
uing

The Epistle.

ving bred in a mans chimney, getteth
her self thence, leauing nothing behind
her, but her nest of clay. What profit
shall come therof I knowe not, what I
would shoulde come, God knoweth:
onely my hope is that it shall not be al-
together vnprofitable: for who dare
but go forward, when god threatneth
him for standing still? who can sleepe
when the trumpet that soundeth out
Gods Iudgement cryeth so loude in
his eares (awake?) who can but look to
the amendment of his, whether chil-
dren and seruants, seeing the Lorde
threatneth to visit those children and
seruantes that are wicked, yea though
they belong to the king? Who wil be
holden backe from reforming abuses
not onely in himself, but also in those
that be vnder him, when hee heareth
the Lord say that he wil make a speedie
riddance of all such as in meeknesse
of heart haue not fought him, and
wrought his Iudgement. All which
things with many other are at
large set out in this Prophecie, direc-
ted especially against such which while
they

Dedicatorie.

they might, would not for some worldly respecte reforme them selues from those grosse enormities, and blind superstitions wherwith they were entangled: notwithstanding they were ofte called theretoe by the Ministers of God, the Prophetes whome he sent vnto them. The Lorde graunt that we may lay these thinges to heart, and so apply them vnto our selues, that the scarce wrath of the Lord that hangeth ouer our heades, and is already threatened to fall vpon vs, may bee turned away: or, if it must needes come, because no warning will serue vs, yet that all those whome the knowledge and appearing of his grace hath called from the lustes and vngodly vanities of the worlde vnto the working of his Iudgementes in lowlinesse of minde may be hidden in that day. But that I breed not irkesomnes in sted of bringing profit, I cease to speake of these thinges which are more at large and very truly, though plainly laid open in these sermons, shewing as wel the meaning of this Prophecie, as applying
the

The Epistle

the doctrine therein contained to that
use wherevnto it was first reuealed,
which in no age could more fitly bee
done, than in this grisly old and down
stouping age of the worlde, which by
reason of blinde and wilfull ignorance
is made drunke with the pleasures of
sinne, whose ende is death that stayeth
not. And as it may agree with other
countries, yet with none better and
more fitly than with England, which
is now ouerspread with the selfe same
abominations, which the Prophet
Zephaniah reckneth vp, as causes why
the Lord made a clean dispatch of Iu-
da and Ierusalem, as it may appeare to
him that shall compare our ouerflow-
ing iniquities in England, with those
that the Prophet setteth downe in the
first and third Chapters of his booke,
for the which the fearce wrath of the
Lord came vpon them, and for the suf-
fering of the like we also are with pa-
tience to prepare our selues, for God
is no partial God, he is no acceptor of
persons, and therefore we must needes
follow them in punishment, whom we
are

Dedicatorie.

are not onely like, but also do go before in sinne. Onely the name of God be magnified for euer more, for that his working grace in the hearts of his little flocke, whome hee promiseth to hide in the day of vengeance and wrath, and graunt that the same may take dayly increase in your heart, so reformed to allow of his truth, and that you haue some attending vpon you, who not contented with a ciuill lyfe, (wherwith many deceauethem selues) is inwardly reformed with a hart hungry and thirsting for the appearing of the Lorde Iesus, so the rest what soeuer they bee not fasting of the sweete mercies of God his loue appearing in Iesus Christ (and therefore attending not vpon you, but that that is yours) may be brought as well to the inwarde feeling, as outward profession of the same goodnes, if it bee his will that vngodlinesse may be suppressed in them, or els that they may be cut of from you as rotten members, not meete for so sound an head, that the immortall commendations of the
he

The Epistle

heathen captaine Cornelius, may al-
wayes follow Syr Thomas Barrington
a true Christian Knight, which is, that
he feared God, and all his houtholde.
And thus committing the successe of
all things to him that is able to do ex-
ceeding abundantly aboue that,
that wee can either speake or
thinke, and your Worship,
to the protection of
the same Almightie,
I end, this
4. of June.
1580.

*Your Worships in the
Lord, Moses Wilton.*

The Argument accor-
ding to the Geneva cor-
rection.



Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of GOD, which was at hande, shewing that theyr countrey should be vtterly destroyed, and they carryed away captiues by the Babylo-nians. Yet for the comfort of the saythful, he prophecied of Gods vengeance agaynst their enemyes, as the Phylistines, Moabites, Assyrians and others, to assure them that God had a continuall care over them. And as the wicked should be punished for theyr sinnes, and transgressions: so he exhorteth the godly to patience, and to trust to finde mercy, by reason of the free promise of God, made vnto Abraham, and therefore quietly to abyde tyll God shew them the effect of that grace, wherby in the ende they shoulde be gathered vnto him, and counted as his people and children.

The first Sermon vpon the

IN the first Chapter is shewed the kind
of the Prophet vnto the fourth genera-
tion, and the tyme of the Prophet, 1. Se-
condly the punishment is denounced, 2. 3.
Thirdly the place, persons, and sinnes are
described, vpon whome, and for the which
the punishment insued, 4. 5. 6. 8. 9. Fourth-
ly the manner of the punishment, and the
tyme thereof is declared vnto the end of
the Chapter.

2 Reg. 22. 1.

THe word of the Lord which came
vnto Zephaniah, the Sonne of
Cushi, the Sonne of Gedaliah, the Son
of Amaria, the Sonne of Hizkiah in
the dayes of Iosiah, the Son of Amon
king of Iudah.

2 Reg. 22. 19.

2 I will surely destroy al things from
of the earth saith the Lord, I will de-
stroy man and beast, I will destroy the
soules of the heauen, and the fish of the
sea, and ruines shalbe to the wicked,
and I will cut of man from of the land,
saith the Lorde.

Because

Prophet Zephaniah.



Because God would
haue his woꝝd, which
in tyme past, hee hath
reuealed by the mini-
sterie of his seruantes
the pꝛophets, to be in
vse, oꝛ to serue not on

ly foꝛ those auncient times, but hath co-
uered the same woꝝd being coꝛmitted to
wꝛiting, vnto y^e succeeding posterities, y^e
out thereof, men of al tymes and ages,
myght receaue instruction and consola-
tion: Wee may not thinke that it was
rashly done of the Pꝛophets, in pꝛeac-
toyning to their wꝛitings certeine ti-
tles, oꝛ inscriptions, in the which, they
do declare the nature oꝛ kinde of their
doctꝛin, setting out also what they them-
selues were, and what time they pꝛo-
phesied. Foꝛ as by these thinges they
pꝛocured vnto their doctrine credence,
and authoritie: so they sende the Rea-
ders to the historie of their times. The
diligent consideration whereof doeth
teach in what steepe their doctrine may
stand vs. And certainly these thinges

Of the titles of
the Pꝛophets.

The first Sermon of the

offer them selues of vs to be considered in the inscription, or title, which the Prophet Zephaniah useth, wherein these three thinges very manifestly are comprehended.

Zephaniah pre-
acheth the word
of God.

For first he admonisheth, how his doctrine ought to be regarded, when he speaketh thus, The word of the Lorde which came to Zephaniah: therfore he auoucheth that he bringeth the word of God, which he had learned of a peculiar, or private reuelation, least any man should thinke, that he thrust vpon the Church his owne dreames or inuentions. For we know that it is very diligently forscene as well in the olde testament, as in the new, that no voyce but Gods onely should be heard in his Church: but thou must note that that is expressly called the word of **G D D**, which not God him self published from heauen but that which the Prophets first without al doubt with liuely voyce, or word of mouth preached: but afterwards comprehended in writing. It might be thought a point of arrogancie or pride in them, for intituling thei booke

Prophet Zephaniah.

booke after such a sort, except it were 2. Pet. 1. 21.
knowne that they did it by vertue of
their office, that as the Ambassadors
of God him selfe, they should warrant
the trueth of their doctrine. But the A-
postle Peter in like manner rendreth a
reason of that matter, when he saith,
that the holy Ghost was with, or affi-
ted the Prophets, and in his latter E-
pistle chap 1. sending the goodly to the
doctrine of the Prophets hee writeth
thus: The prophesie in tymes past
came not by the will of man, but holy
men of God spake as they were moved
by the holy ghost, and the matter it selfe
declareth that this thing was truely
spoken by the Apostle. For all the doc-
trin of the Prophets is occupied about
the consideration of mans saluation,
then about sayth and the worship of
God, and conuersation of life: Lastly
about the foretelling of things to come:
but of all these thinges there is no one,
wherein there appeareth not manifest
argumentes of Gods spirite. For, as
much as belongeth to the considerati-
on of saluation, they teach no other
A. 3. way,

The first Sermon vpon the

way then that which is comprehended
in the first promises made by **G D D**,
whereof also Christ Iesus is the fulfil-
ler and mediator for vs, whome God
the father before all beginnings hath
appoynted to be the Saviour of man-
kinde: but if thou hast regarde vnto
sayth, the worship of God, as also vnto
whatsoever thinges appertaine to the
conuersation of lyfe, they teach nothing
which agreeth not, eyther with the law
of nature, or the tenne commande-
ments, containing the law of nature,
approued or allowed of, by the consent
of all men: but in their prophecies, or
foreshewinges there appeareth such
knowledge of thinges to come, that all
men examining those prophecies, with
the thinges comming to passe accor-
dingly, must needs confesse that the
saue farre passeth the reach of mans
reason: For that w^{ch} may let passe those
thinges, which they fogetolde to men of
their time, or of their countrey, who
will not affirme that they receaued of
the spirite of Christ those thinges, which
they fogetolde of his death, resurrection,
enlarging

Prophet Zephaniah.

enlarging of his kingdome, and of the
ende of the world: these thinges ought
considerately to bee marked against
those which do call their writings ey-
ther into question, or els with open
mouth affirme, that they belonge no-
thing at all vnto vs. For what reason
doth enforce vs to doubt of those things
which we see confirmed by so many,
and those so certeine testimonies: Fur-
thermore seeing in these prophecies, is
contained the worde of God, where-
vnto all men must be subiect, who will
affirme that it belongeth not vnto him
selfe, except he which with professed
ungodlinesse dare denie vnto God his
obedience?

Moreover not onely the name of
Zephaniah is here set downe, but his
father also, and his graundfather,
his fathers graundfather and great
graundfather are named: touching
whome although there is not els
where in the Scriptures, any thing
extant, neyther yet that doctrine of
the Iewes deserueth much credence,
which affirme that so many of the
A 4. prophets

that the
Prophet Ze-
phaniah

The first Sermon of the

Prophets fathers as are by name mentioned in the scriptures, were Prophets: Notwithstanding, for myne owne part, I doubt not, but the ancestors of Zephaniah were men renowned with authoritie, and honour: Because it should be ridiculous to record the names of men unknowne, & of no fame, & y^e vnto the fourth degree. Neither yet do I affirme that it is done to this ende, that he would get any credence to his doctrine from the renown of his foreelders. But I teach men to marke the counsaile of God, who out of all states of men, separeth ministers vnto him selfe, whose trauaile hee may vse in y^e publishing of his word. Some repozte that I saye the Prophet was of the blood royall: as for Ieremie, we know that he was borne of the Priestes linage. Amos confesseth that from his youth hee was a shepheard, from whose condition of lyfe Elyseus did not much disagree; whom Elyas by the commaundement of God, from the plow called to the office of a Prophet. There be others, whose bare names are onely specified,

Prophet Zephaniah.

rified, in somuch that it is altogether
vnknowne what was their state, or
condition of lyfe. Furthermore there
is none, that is ignoraunt how in the
newe testament also men of diuers
states and conditions, were called to
the function of teaching: which thing
doubtlesse was done by the singular
counsell of God, that his worde of vs
should be lesse suspected, it being also
taught by the way, that the same word
belongeth to men of euery place, and
state of lyfe, neyther that any man is
barred, from that sauing health, which
is taught by the same worde: but he
which shutteth out him self thzough vn-
beliefe, of whom more shall be spoken
els where.

Thirdly the time of Zephaniah is
declared, in the dayes of Iosia the Son
of Amon, king of Iuda, hee was there-
fore of the last which prophecied befoze
the captiuitie, and of the same tyme
with Ieremy, excepted that Ieremy be-
ing longer occupied in this office, was
one of them which remained stil in the
citie: But this our Prophet propheci-

The tyme of
Zephaniah and
this histoye.

The first Sermon vpon the

sted vnder Iosia onely, but the argument of his sermon may be gathered out of the hystorie of those times, which is mentioned in the second booke of the kinges, the 22. and 23. chapters, and 2. Paral. 34. and 35. chapters. That hystorie declareth, that after Manasses succeeded Amon his Sonne, which followed the former wickednesse of his father, but the example of repentaunce, wherein his sayde father went befoze him, hee woulde not followe: it came therefore to passe by the iust iudgement of God, that hee was slaine by his own household seruautes. Hee being dispatched, his Sonne Iosias came to the kingdom, being as yet but eight yeares olde, yet shewing by manifest arguments, that hee was of a godly and holy disposition. For out of hand he began to seeke the Lorde, and as soon as hee was of age and authoritie, in the 12. yeare of his reigne, he began a reformation, as wel in Iudza, as in the land of Israel, where some remnaunt of vnknowne, and poore men abode,
when

The vse of this
Prophecie.

Prophet Zephaniah.

When the Assirians had translated into captiuitie the greater parte of the people. Then euery where he pulled down the altars, Idolles, groues, and as it was prophesied of him 357. yeares befoze hee burned the bones of the wicked sacrificing Priestes vppon their altars; the next yeare following, Jeremy began to prophesie, who by teaching, admonishing, and exhorting, greatly furthered this begunne worke of reformation: but in the 18. yeare of Josia, when hee had set his minde to repayre the Lordes house, the booke of the lawe was founde, which hitherto through the negligence and vngodlinesse of the kinges, and priestes had layne together vnknewen, and no whit regarded: which when Josias had heard read, being admonished by the threatninges of the sayde booke of the wrath of God, and punishment that hanged ouer their heades, hee cut his garmentes, and sending messengers vnto Hulda the prophetes asked counsell as concerning the will of God. And

With

The first Sermon of the

without delaye, he taking the Lordes
cause in hand, with greater zeale called
together the nobles of his kingdome,
with all the people, and when hee had
caused the booke of the law to be read
openly vnto them, hee renewed the co-
uenant with the Lord, and by publike
authoritie hee appoynted a refozmation
wherby was rootes out of the land
of Iuda and Israel, what abhominati-
on or superstition so euer remained
in the first refozmatiō. Moreover while
these things were in this order accom-
plishing, some yelded their hearty obe-
dience vnto the king, and with a sin-
cere loue of godlinesse, submitted them-
selues to the refozmatiō: but the grea-
ter part of the people, & noble men did
in huggernugger foster those supersti-
tions, and vngodly worship, wherewith
they were accustomed in the dayes of
the former kinges; least they shoulde
haue bene cut of altogether: as by this
it may appeare that after the death of
Iosia, they all returned sodenly vnto
wickednesse, and brought in againe
those superstitions, which erst while
were

Prophet Zephaniah.

were abandoned. Here therefore it was, that this our Prophet Zephaniah was sent to be a fellow companion with Jeremy in this businesse, that he might call into the way those louers of theyr own superstition; but with threatned destruction to frighten those which were past amendment. This thing he performeth in three sermons, which are declared in like number of chapters. First he manaceth the plagues hanging ouer their heads, the horrible-nesse wherof, together with the causes he setteth out very diligently: secondly he teacheth the repentance, and because he knew that the nations nere abounding would vngodly and malapertly triumph ouer the perishing Iewes, he also foretelleth that the iudgement of God shall fiercely invade them: yea he threatneth punishment to the Assyrians them selues, that the Saintes shoulde not be offended at their triumphings. The third thing he bendeth against Ierusalem, and threatneth destruction vnto the same, that he might shake from them their vaine confidence of outward

The first Sermon vpon the
outwarde assistance . But in the lat-
ter end of his prophetic, he promiseth
restoring again to y^e godly: & according
to the vsuall or common order of the
prophets, he adioyneth a prophetic of
the blessed & health being the kingdom
of Christ.

We haue spoken these things con-
cerning the historie of the tyme of Ze-
phaniah, and the argument of his ser-
mons, more largely, because they make
not only for the opening or understan-
ding of the prophecies: but also serue
very much for our instruction. For
we are admonished by this example,
with what great fayth and godlinesse,
the reformation of the Church ought
to be taken in hande, and how they
may be deceaued, which thinke that
they haue done sufficiently, if they
haue remoued out of the way, exter-
nall abuses, leauing in the meane sea-
son many other thinges, which serue
eyther for lust or pleasure, or els do mi-
nister occasion for new or old supersti-
tions, for what care can be too much in
this matter, considering that it is well
known,

Prophet Zephaniah.

known, how little the most godly king
Josia did profit in so many yeares with
his zeale. And what shall we promise
vnto our selues from these lame, or wi-
llyly begunne refozmations, seing those
thinges fell so sone to ground, which
Josia not without the counsell of the
most holy prophetes had set vp: questi-
onlesse (as Christ saith) there will al-
wayes be some, which to the new
wine of the gospell, will preferre the
olde wine of superstitions, and for the
most part, degenerating sonnes, doe
succede in the rōmes of their godly fa-
thers, vnto whome it seemeth but a
small matter to decline to superstiti-
on, being ignoraunt with how much
perill, and what great paines they
fathers toke, in casting them out: of
which thing the booke of Judges set-
teth forth examples in them, that suc-
ceeded their fathers, which in the wil-
dernesse sawe the woorkes of **GD**,
they being altogether ignoraunt,
and without knowledge of all those
thinges.

Furthermoze we are taught, how the
godly

The first Sermon of the

godly Magistrates, and saythfull Ministers ought not to cease, though they perceave that they profit but a little, and that the reformation which they desire to bring in, shall not abyde. For both these considerations might haue reclaymed Iosia from his purpose, if hee would haue bene ordered by mans reason: for hee was not so without vnderstanding, that he could not marke the selfe will frowardnesse of his nobles and the people, which the prophets did euery day reprove. Hee heard also that that deadly time, by destinie appoynted was not far of, wherein after his death, first the worship of God, the the whole kingdom, with the citie and temple should be ouerthrowne. Notwithstanding he doeth his duetie, and the same with him do Ieremy, and Zephaniah, whome God gaue him as counsellors, and helpers: Let them follow this care whosoener are placed vpon the same stage, or condition of lyfe: neyther let them thinke that their labour shalbe in vaine. Forgiue, that all things faile, yet they shall deliuer their own soules,
as

the Prophet Zephaniah.

as the Lord saith to Ezechiel his prophet.

These are furthermore admonished by the consideration of these thinges, what remaineth for those, which set them selues against godly reformati-
ons. First with GOD they are made without all excuse, for as much as they do wickedly dispise the libertie of true worship and pure religion being offered unto them. The wickednesse and tyranny of their kings might in some parte haue excused the Jewes, if there had bene none ther which studied to bring againe the lawe of GOD, and way of holy worshipp deliuered from him. But seeing y^e Spanasses as yet was fresh in memorie, who was an example of repentance, worthy to be remembred, and had alwaies before their eyes the care of Josia; and did for the space of 20. yeares, within a little more or les under him freely inioy the word of doctrine of trueth, and yet would not forsake their superstitions, but fell backe unto them, by every first little occasion: it appeareth plainly, that they were se-

The first Sermon vpon

duced by their own obstinat & stoward malice, and that they haue nothing to hide their vngodlines withall: therfoze the horrible destruction and ouerthrow of their kingdome and citie followed: & God with y^e babylonish fire tooke away those superstitious and wicked kindes of worshipping, which with the healthful light of his word could not be removed. I would to GOD they would be moze diligent in consideration of this example, vnto whom at this time God hath restozed his word, & the free preaching therof: For there is neuer wanting among the those which with tooth and nayle do hold their old superstitions, and do eyther slouthfully neglect the libertie granted of God, or do dishonestly offer it to be abused: that they may cury some fauor wth christis professed enemies.

The beginning
of the first
Sermon.

These things being thus befoze spoken of, let vs come to the exposition of the first sermon, the beginning wherof is very tragical or dolefull, and containeth a dreadfull threatning of a destruction of the whole land: but y^e cause of so great vehemencie was, because he had

to doe with the indurate and open contemners of Gods word, and first in general hee crieth out, saying: I will destroy, ing, I will destroy all thinges from the face of the earth, saith the Lord: and hee bringeth in the name of the Lord vnto them which were accustomed to scoffe at, and despise the sermons of the Prophets; but by and by after he adioyneth a diuision, and that which he had spoken generally, hee declareth by their seuerall kindes. I will destroy (saith hee) man and beast, I will destroy the birds of the ayre, and the fishes of the sea, and ruines shalbe to the wicked, that is to say: I wil take all thinges away which the wicked are busie to keepe, that they may minister occasion of sinne to the ignorant, and vnskillfull; & as much as may be gathered of those things y^e follow he so calleth y^e reliques of superstition which hee hath shewed to bee kept with great care, & that it may be surely known that God for the sinnes of men will shewe forth his wrath, hee repeateth it againe: And I will cut of man from the face of the earth &c. the meaning

W. 2.

The first Sermon vpon

ning whereof is this, My seruants
Josia remoued away many thinges,
But because through your vngodlines,
many thinges yet remaine, being con-
trary to my lawes, verily I my selfe
will bring forth vnto you much more
rough, wherewith these abhominable
reliques, with their Patrons or defen-
ders, shalbe cleane purged &c. But here
we must marke that destruction is also
threatned vnto beastes: which is not
spoken hyperbolically as the Iewes i-
magine: but was performed in deedes
as histories do witnesse: for Hierony-
mus vpon these wordes writeth thus:
The cities lying waste, and men being
slaine, there was made a scarcitie and
rarenes, of beastes, of flying fowle, and
of fishes: Whereof the countrey called
Iliricum is witnesse, Thracia also, and
the soyle where I toke my beginning,
where all things are perished, except the
heauen and the earth, the growing
brambles, and thicke bushy places of
woodes &c. We may in this acknow-
ledge the Iudgement of God, and his
wonderful prouidence when we see that
in

in very populous countreyes. the meares
and riuers abound with fish, the woodes
with wilde beastes and birdes, so that
they cannot bee rid or emptied by any
hunting: & againe on the other side, that
those riuers should be without fish, and
that there should appeare neither beast
nor bird in those woodes where no man
is, by any engine to take them: neyther
may we thinke that these things come
to passe rashly, and vncounselled of: for
as all these things are created for mans
vse, so there is no cause why they should
be spared, where men are taken away.
Let vs in these and such like examples
acknowledge the iudgement of God,
and all dyolwesnesse being shaken off,
let vs returne from our sins vnto God,
by Iesus Christ, who by the worthines
of his owne blood hath pacified his fa-
thers wrath, to him be thanks giuing,
honour and glory and power for ever.

Amen.

B.3.

The

The second Sermon vpon the
4.5. and 6. verses.

4 I will also stretch out my hand vpon
Iudah, and vpon al the inhabitants
of Ierusalem, and I will cut of the rem-
nant of Baal from this place, and the
names of Chemarims, with the Priests,

5 And them that worship the holt of
heauen vpon the house tops, and them
that worship and swere by the Lord, &
by Malcham.

6 And them that are turned backe
from the Lorde, and those that haue
not fought the Lord, nor enquired for
him.

Zephaniah in the beginning of his
sermō vseth a most grieuous thzet-
ning, wherin he denounceth to all men
in generall, the horrible iudgement of
God. For with the obstinate and fro-
ward he must deale very sharply, if per-
adventure they might be stirred vp to a
more diligent regard of their saluation.
And how necessarie a more sharpe, and
franke manacing of punishments is,
they do quickly feele in theselues, which
by

The argument
and vse of this
present place.

by the rule of Gods his law, do examine
the disposition of their owne flesh: but
when punishments are generally de-
nounced, two things for y most part do
alwaies hinder, y we cannot be amen-
ded; for eyther we thinke that the mat-
ter belongeth not vnto vs, or els wee
complaine of the ministers roughnesse,
or sharpenesse: as though they should
dispightfully deale against vs, being in-
nocēt, & hauing deserued no such thing.
It shall bee needefull therefore to deale
plainely, y euery one may know, & in
themselves acknowledge the causes of
Gods wrath. The Prophet Zephany
in this present place performeth both
these thinges. For first hee bendeth
these threatninges against the king-
dom of Iuda & Ierusalem: the he shew-
eth the wickednesse, which must with
such plagues be purged: this place ther-
fore teacheth vs to iudge of the calami-
ties of our time, & what sins they must
eschew, which would that their affairs
should be well scene vnto. For the first
he speaketh thus in the person of God,
I will stretch my hande ouer Iuda,

The second Sermon vpon

He bendeth his
threatning of
the punishment
against Iuda
and Ierusalem.
Gen. 19.

Psal. 132.
Ier. 7.

and ouer all the inhabitants of Ierusalem. By the stretching out of the hand, he declareth y^e gesture of him that striketh, and that because he hath purposed to bring vpon them no small or common plague. But Iuda and Ierusalem are named of purpose, because vnder these names they alwayes promised them selues safety. For Iacob long before spake of Iuda, saying: the scepter shal not departe from Iuda, nor the Lawgier from betwixt his feete. vntil Shilo come, and the nations flow vnto him. Howouer there were promises apparaunt, which before hand did signifie, that the kingdome should be established to Dauids posteritie for euer: namely in respect of Christ, who (as concerning the flesh) should be borne of that stocke: which promises they did expound of an earthly kingdome, and those that were proud, were not a little encouraged by this: that when the Israelites were caried away captiue into Assiria, they with their kingdome remained still in safety. But Ierusalem, besides that it was the kings

kings seat, being famous by reason of
the temple and religion, baunted in the
promise of God, which had saide that
this should bee his resting place for e-
uer. And we know by Jeremy his ser-
mons how proudly they were wont to
obiect vnto the Prophets, the worthi-
nesse of their citie, if at any time they
were reprov'd of them. Therefore Ze-
phaniah telleth them, that al that their
confidence was vaine, and to no pur-
pose, seeing that before all others, hee
threatneth Iuda and Ierusalem. But
from hence a generall doctrine may bee
gathered: namely y such as forwardly
strive against God, can be in safetie by
no outward prerogatives, or promises
made vnto them. For all are ioyned
with a conditio, which whosoever neg-
lecteth, doeth in vaine so violently pull
vnto them the promises, fro the which
they haue parted them selues, through
their owne faulte. Moreover with how
much more honour God hath vouchsa-
fed to beautifie vs: so much more dete-
stable and grievous is the faulte of our
vnthankfulness, wherevnto we haue

The second Sermon vpon

That that
might to be ac-
knowledged.

runne, by reason of disobedience: These things may well be laide in the way of those Romish ones, which obiect vnto vs their Rome: for what hath God at any tyme saide as concerning that citie, whereby it may be proued that that ought to be acknowledged y^e chiefe seate and head of the Church, but that we may graunt that those things be true, which they falsely auouche: what shal they pertaine vnto the which haue no lesse soone fallen from the godlines of their forefathers then y^e Jewes, & inhabitants of Ierusalem did: let those also think that the same thing is spoken vnto them which are accustomed to glory in the doings of their elders, when as they them selues are infamous thorough their owne sinnes and wickednesse &c.

He accuseth the
wickednesse of
the Jewes.

But y^e they should not think that they should be punished otherwise then they had deserved, he maketh a catalogue or scrowle of their sins, for the which they deserved to be cut of; and yet he doth not here name their vsurie, riot, lust, incest, murders, and such like offences, which
wise

wise men & of better report comonly are
wont to condemn. But those which in
y iudgement of God are moze horrible,
althogh men make smal accout of the,
as namely the coꝛruption of religion, &
this, that they would not subiect them-
selues to the refoꝛmation establiſhed by
Josia: let vs consider euery thing in or-
der. First I will cut of (saieſth he) the
remnaunte of Baal from this place.
Baal was the God of the Sidonians, as
Hieronymus hath noted in his commē-
taries vpon Hosea, being the same that
Belus is, which by the commandement
of Simiramis, was worshipped of the
Babylonians. Of whome it is suffici-
ently knowne, out of the olde Poets,
and storie writers, that the kings of the
Sidonians toke their beginning. Vir-
gil doubtlesse writeth that Dido, when
she entertained Aeneas, dranke wine in
the same bowle, wherein Belus, and al
since him were wont to do &c. Achab
king of Israel was y first that brought
this Gods seruice into the holy Land,
when he had married Iſabel, the kings
daughter of Sidon. From hence the co-
ragion

The remnaunt
of Baal.

1. Reg. 18.

The second Sermon vpon

Idolatry came into the land of Iuda, that there also temples and Altars were e- uery where erected vnto Baal, & although Josia (as we said befoze) had pulled the downe, yet there were not wanting, which had their pictures and images, in their houses at home, which they wor- shipped superstitiously. And these were the remnants of Baal, which God thiet- ned to cut of. But let those thinke that this is spoken vnto them, whosoener are carefull to keepe the remnant of Baal, whiles reformation of doctrine and religion is established. This doe they which priuily doe conueie out of Chur- ches, Images, painted Tables, reliques of Saints, and instruments of super- stition, that they should not be destroyed with the rest: as many also as cause new Images to be made, at their own cost, whereunto they burne lightes at home and pray befoze them, and wor- ship them, with whome also they espe- cially do deserue to be reckoned, which carefullly keepe in minde superstitious prayers, and do teach the same to their children; so sowing the seedes of super- stition

fiction into their tender mindes. These men are the most noysome plagues of the Church; for it cometh to passe that by them the doctrine of the word cannot haue his profit with those which at home haue their teachers of errorrs: and the same doe forthwith conceiue great hatred against the trueth, if at any time their manners bee somewhat more freely rebuked by y^e word of God. But there is no doubt but GOD hath his b^ecomes wherewith hee wil purge, not without their great plague and punishment, those reliques of superstition.

Secondly he th^{re}atens that hee will cut of the name of Chemarim with the *Chemarim. 2.* Priests: hee speaketh of the ministers of forbidden and vnlawful worshippe, which were many and diuers, against God his ordinaunce: For he had sanctified vnto him selfe the tribe of Leuy: out of that tribe ought to be taken the high Priest, vnto whome the authoritie of the word and holy rites appertained: he had those which together with him did minister about the worde, and
sacrifices

21 The second Sermon vpon

sacrifices, for that saluation which was common to all, and if there were any other offices, those did God distribute amongst the rest of the Leviticall families, as in the bookes of Moses it is set out at large. But they, being not contented with the one and onely true God, entertained straunge Gods, and therefore they stood in neede of new sacrificing Priests, to do seruice for those said false Gods: herevpon it came, that priests were appoynted vnto Baal, of whome there is often mention made in sacred historie, neither is it to be doubted but that other Gods also had their sacrifices, which tooke vpon them these sorte ceremonies, which before were neuer known. There were mozeouer besides these a kind of seueral priests called Kemarim, which (as we read, were appointed by the kings of Iuda to burn Frankencense in the high places, and in the citities of Iuda, and all about Ierusalem: which (as some suppose) tooke their names of their blacke apparel: some thinke they were so called, because of their feruentnes: First because they

(2. Reg. 23.

they were set on fire with a wonderfull
zeale of religion, or rather superstition:
as those Seraphical doctors are, which
of foolish and superstitious men, are cal-
led the lightes of the worlde. But be-
cause they were specially appoynted
to burne Frankencense, I suppose
they were rather so called by reason of
that office. For this worde Kemar a-
mong the Hebrewes signifieth to wa-
re hotte, and also war blacke, and because
the Prophet doeth coupple them with
the Priests, it is euident that they
were a kind of men of inferiour degrée,
skilfull in those mysteries, or that they
were as it were clerks, or sermons, or
some vnder minister to them which
were in the highest roome: as in pope-
rie the Masse Priests, chappell Clarke,
or vnder Curat alwaies attending vpon
the Church, and seruing the turn of the
rich and fat Canons, and Pastors; such
are wont to be greatly accounted of, be-
cause by other fatlings taking their ple-
sure carelesly these do thoroughly go the
round with, & do perfourme al holy rites,
& ceremonies belonging to the Church;
and

The first Sermon vpon

and these I warrant you like, not only
by begging. And this was the cause
that although those latter Bachelors,
were taken away, yet these fellows
together with their Follies, and cer-
taine Priestes, being more holy then
others, were pryncipally maintained of
such as were superstitious. But be-
cause this was done contrarie to the
Lawe, which appoynteth that the false
Prophet, and seducer, must bee put to
death: God himselfe draweth out the
sword of his iudgement against them.
But these things agree meruellous fit-
ly, vnto these our times. For it is well
knowne, that Christ vnto his Church
hath appoynted teachers, which
should gather it together, and gouerne
it with the doctrine of the Gospel, and
that hee would not haue it ouerburde-
ned with an idle companie of supersti-
tious men. For although Paule may
seeme to haue appointed in the Church,
degrees of Ministers, saying that some
were appoynted Apostles, some tea-
chers, some Euangelists, and some pro-
phets: yet all those were ordained vnto
this

Deut. 13.

Eph. 4.
1. Cor. 12.

this end, that the doctrine of the Gospel might bee reteined, toherewith the Church, can onely, and alone, be gathered together, and preserved. But after that the Gospel being neglected, Rome beganne to bee mad for superstition, new orders of Ministers also crept in, and seaven generall degrees were appointed. First, dozekeepers, readers, exorcistes, or adiourours, attendentes, subdeacons, deacons, priestes, or sacrificers. But againe among these, some were chappel clarkes, or undercurats, upon whose backs, for the most parte, was laide the care and charge of the holy Church matters, other were pastors of parishes, or Canons, who under pretence of religion, gave themselves to ease and pleasure: and of these, some were wardens, or such as had the oversight of matters, some were Deans, or ther some were gardians, others were chaunters, the under priestes in like manner according to the number of their Gods and offices, had their severall names, and unto these, the Monks,

The second Sermon vpon

2.Tim.3.

the Nunns, the Friers, y^e Lollhards, the
Begutes, those of the elder sorte, and of
the younger, the heremits &c. And sure-
ly thou shalt find an innumerable com-
panie of idle persons, or els very ill oc-
cupied, whereof some did fraudulently
take their Church goodes to their owne
vses. Other some (as Paule saith) crept
into houses, and abused the simplicitie
of the superstitious, and made traines
also to get the priuate goodes of many
men. And because those inferiour orders
do carpe among the vnskillful multitude,
the perswasion of pociertie, and religi-
on; they also found many sayourers, if
at any time the reformation of the
Church were begunne. But they did es-
pecially hurt the Church for this cause,
that although they feigned them selues
to giue place to the gospel: yet amongst
their like they did priuily defend the su-
perstitious worship, and did incense the
minds of very many against the truth,
and Ministers thereof. Example
may bee brought euery where for this
matter, and Christian Princes and
common wealthes not a few haue tried,
how

how much men of this kinde of grift,
can do. But let al these know that God
will defend his owne cause, who also
with deserved punishmēt will amearce
these Kemarims, & such as fauour thē.

Thirdly he threatheth those that 3. The Stars
worship the host of heauen vppon their worship.
house tops. Hee meaneth the star wor-
shippers: for they are called the host of
heauen, as well for their mouing, and
order which they haue kept euer since
the creation: as also because men be-
ing superstitiously led, haue thought
that the same haue a working power
vpon the earth; and haue accustomed
vnder them, as it were vnder Gods to
subiect the affaires of men. This was
a very olde errour; especially amongst
them of the East, which first of al others
beganne to view the mouing of the
stars; and according to the corruption
of mans wit; tooke from thence the oc-
casion of superstition, from whence
they ought to haue acknowledged the
power of God, being the creatour of
all thinges. But it appeareth by the hi-

21 The second Sermon vpon

Horis of Iosia, & this superstition prevailed also, euen vnto the Iewes: for it is written that Iosia toke away the horses which the kings of Iuda had appointed for the seruice of the Sunne, & that he also burned the chariots of the Sun. And there is also mention made of the altars which Achaz had builded vpon the rouse of his supping chamber. For they imagined that this worship should be so much the more liked of and allowed, if it were done in an open place, and as it were in the sight of the Sun, and we knowe that in those countries their house toppes were flat, that they might serue: for one to walk on, and many other purposes. But it is very like, that after the reformation made by Iosia, they practised their superstition more priuily, and onely in night time. But God testifieth that hee is not ignorant of their doings, and threatneth that in short time hee will cut them off. Let them consider this in these dayes, that professe Iudiciall astrologie, or that they can determine or
iudge

iudge of matters by their star gazing.
 For questionlesse they do worship the
 stars, no lesse then the Gentiles did in
 time past, and doe playnely bring a-
 gaine vnto vs, that heathenesse pro-
 phanenesse, while the first doe adorne
 the starres with the names of Gods,
 of whome there ought not to bee any
 mention amonge christians; then
 they make subiect vnto the same stars
 all the events or falling out of mat-
 ters: yea man him selfe, as pertaineth
 to his manners, and such thinges as
 outwardly befall him: all which
 thinges are knowne to depend vppon
 the eternall prouidence of God alone,
 and that out of the scriptures: This
 vngodlynesse is intollerable, where
 with wee see in Michea that the king-
 dome of Christ hath no agreement:
 and therefore they shall not escape
 the iudgement of God whosoener they
 bee that follow it.

Fourthly he accuseth those that
 doubled in religion: for they would
 seeme to bee forsakers of the true God, for

The mixture of
 the true religi-
 on and false toge-
 ther.

The second Sermon vpon

for as much as they boasted both of the
G D D of their Fathers , and kept
the temple which Salomon buylded.
But for as much as they ioyned there
with forren Gods and straunge wor-
shippe , they made a certaine min-
glemangle, or rather cōfusiō of true re-
ligion with superstitions. And (as Ely-
as saide) they haulted on both sides. He
sayeth therefore that the hande of the
Lorde shall come vnto them which
worshippe and sweare by the Lorde ,
and by Malchom: That is , which
ioyne the worshippe of the true God,
and the worshippe of Malchom to-
gether . By Malchom some under-
stande the king or patrone of any
man , or his G D D of whome he
is garded or defended . Other thinks
that this was spoken of the G D D
of the Amonites , which is knowne
in those dayes to haue bene honou-
red of the Iewes . But what soeuer
it is, it taketh nothing from the sense
or meaning . For the Prophet accu-
seth them , which being not content
with

with the one and onely true G D D,
 added moreouer vnto them their owne
 deuities. This was done contrary to
 the Lawe, whereby straunge Gods
 were forbidden, which also commaund
 eth vs to loue, feare, and worshippinge
 the one onely true G D D, with all
 our soule; and with all the strength,
 and power that wee haue; and so lea-
 ueth vs nothing to giue vnto straunge
 or falsse Gods. Were also no lesse then
 before is condemned the superstition
 of the men in our age, which to G D D
 the Father of our Lord Iesus Christ,
 doe ioyne other Saincts, vpon whome
 they do call in the tyme of their aduer-
 sitie, vnto whome they make bolues,
 or els vse them as Mediatours and
 intercessors vnto G D D for them;
 contrarie to that, that Christ saith in
 the 14. of Ihon. No man cometh to
 the Father but by mee. These saincts
 are these mens Malchomes; which
 thing they themselues cannot denie;
 seeing they do not onely call them their
 Patrons, and defendours, but also

The second Sermon vpon

celestiall potentates. They therefore
shal also feele the ielousie of the Lorde,
who because hee hath espoused vs vnto
him selfe alone in Christ Iesus
doeth not suffer any counterfeite to
be admitted with him &c.

Furthermoze it is worthy singu-
lar consideration, that with swearing
the Prophet ioyneth inuocation: the
cause thereof is, that both of them be-
long vnto the worshippe of GOD,
and (as it shall be declared by and by)
an oath doeth include in it inuocation,
and hath the forme of inuocation or
prayer. For it is a solempne promise
whereof wee make GOD a witnesse
and reuenger. They therefore that
swear, giue vnto GOD his honor,
in that they professe that hee knoweth
all thinges, that hee is true, iust, and
omnipotent, which both can, and will
defende those that speake a trueth, and
also be reuenged vpon those that abuse
his name by deceipt and lying: where-
fore it is often vsed for the whole wor-
ship of GOD, or true token thereof.

For

Calling vpon &
swearing be
ioyned together

For Esaias, when hee prophesied that
Egypt should at some tyme bee light, *Esay. 19. 45.*
ned with the knowledge of the true
God, amongst other things doeth saie,
that they shall sweare by the Lorde of

Ch. 5. 6.

hostes. And the same Prophet in an
other place bringeth in the Lord spea-
king thus, Euery knee shall bowe vn-
to mee, and euery tongue shall sweare
vnto mee. Againe hee treating of
the Church, and of the studies and
manners of the godly, saith, He that
shall blesse him selfe in the earth, shall
blesse him selfe in the true God, and
he that shall sweare, shall sweare by the
true God. More places of like force
might bee alledged. Because there-
fore that an oath is a parte of the wor-
ship of God, which wee may not trans-
late from him vnto his creatures, they
ought to sweare by his name onely
which will vse the same godly and law-
fully, as they ought to doe. Where bee
precepts for this matter, as namely
those: Keepe all thinges whatsoever I

Exod. 13.

command you, and you shal not men-

C. 5.

tion

The second Sermon vpon

tion the names of other Gods, neither let it be heard out of thy mouth. Also, Thou shalt feare the Lord thy God, and thou shalt worship him, and sweare by his name. And againe, Feare the Lord, thy GOD, and serue him, cleaue vnto him, and sweare by his name. *Pea* Iosua lying vppon his death bead, admonished the Israelites that they should not sweare by the names of the Gods of the Gentiles. In which saying, we ought to remeber that the same lawes being ratified, and not to be removed, are also to bee kept amonge the Christians; and that those doe greatly offend against them, which when they sweare, do couple the names of saints, with the true God. For so, while they make them to bee priue, or to haue the knowledge of their hidden secretes, and appoynt them reuengers of their promises, they giue vnto them that honour which is due vnto God onely. Furthermore they doe plainly invoke or call vppon Sainctes when they say, so God shall helpe mee and all Sainctes. But

Ios. 23.

But that inuocation is due onely vnto God, it is better knowne, then that it needeth to be shewed in many words. the Martyrs saue these thinges longe since, which had rather suffer most cruel punishment, then they would swear by other Gods. Among the which, the godlynesse of Policarpus was singular, whome neyther threathnings, nor flattereing entreaties coulde once moue to sweare by Cæsars fortune, although hee might readily haue excused the matter, because fortune is the God, which by his counsell doeth gouerne and direct mens behests. But hee rather regarded what the wicked enemies vnderstood by the word [fortune], then how the denyall of his sayth might by any meanes be couered befoze men. Let vs in these dayes follow the constancie of this man, leass while wee raught after vnprofitable escapings, wee deserue to bee numbred with them, vnto whome the Prophet Zephanie denounceth this horrible iudgement of God.

A notable example against swearing by that ought not.

Firstly hee passeth verie plainly to the
 Only Backsliding
 wicked

The second Sermon vpon

wicked, and such as were baksliders. I will cut them of also (saith hee) that haue gone backe from the Lorde. He compareth them to vntrustie soldiers, which flye from the battayle, while others encounter with their enimies: and by and by after he teacheth what they be, namely such, as do not seeke the Lorde, nor enquire after him. God is found in his worde, wherein hee maketh him selfe, and his will knowne vnto men. They therefore seeke him truely, that heare his worde attentiuely, and doe diligently followe that way of worshippinge G D D, and trade of lyfe, that is taught therein. And againe, they be faythlesse startbackes, as many as doe prolonge the time to heare the worde of G D D: such for the most part pretende ignorance: but for as much as they will not heare G D D, though hee speake vnto them, this their ignorance is wilfull, and grosse, and therefore deserveth not any way to be excused. And wee are taught so in this place

place, that the contempte of **G D D** his worde is the fountaine, or head of all fallinges from **G D D**, and superstitions. For they that forsake this worde, doe follow their owne fancies, and so goe astray, & hauing knowledge, they cannot tell what to doe. This may be seene in the Iewes, they had a worshippe or religion taught them of **G D D**, they had the doctrine of the Lawe and the Prophets, whome God sent dayly vnto them, as if they had bene receiuers. Notwithstanding all these being vtterly despised, they followed their owne dreames, and therefore deserved to be entangled with errors. The same thing at this time hath befallen the Papistes, they haue the scriptures, as wel as we, and they are accustomed to reade & singe in their Churches. And many also doe reade the same at home priuately. Besides this they haue the Lordes Prayer, the Apostles Creede, or Articles of the fayth, the ten commatindementes, Baptisme, & such like, all which thinges doe sende vs to **G D D**, and doe teach vs in him

The second Sermon vpon

to seeke the way of saluation. Yet notwithstanding they are turned to the creatures: and so hauing knowledge, they willingly forsake the true way of saluation. But let vs consider the degrees of superstition, which the Prophet in this place maketh mention of. The first is, when the remnant of superstitions is kept, when **G D D** graunteth libertie to refozme thinges, craftie dissemblers doe attend vpon these superstitions, wherevnto they beare great good will, and doe by little and little spreade them aboad, by & by after followeth open Idolatrie: but least wee shoulde seeme to forsake **G D D** altogether, first there is inuented a certaine mixture, but the same at the length degenerateth to a playne defection or falling from God: and these thinges certainly, euen at this day are seeme enery where: and doe we as yet mervaille at the wrath of **G D D** hanging over our heades? Let vs learne therefore to attend and waite vpon the word of God, to fye all

minutiae et omnia quae sunt in mundo, et in ecclesia.

The degrees of
superstition

the Prophet Zephaniah. 24

tion of euil: but let vs seeke for al salua-
tion onely in G D D, through the me-
rit of his Sonne Iesus Christe, to
whome bee thanks giuing, honour,
glory, and power for euer.

Amen

The

The third Sermon.

The Text.

7 **B**E still at the presence of the Lord God: for the day of the Lorde is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests.

8 And it shalbe in the day of the lords sacrifice, that I wil visit the Princes, and the Kinges Children, and al such as are cloathed with straunge apparell.

9 In the same day also wil I visit al those that daunce vpon the thresholde so proudly, which fill their maisters houses by crueltie and deceit.

10 And in that day (saith the Lorde) there shall be a noyse, and cry from the fish gate, & an howling from the second gate, & a great destruction frō the hils.

11 Howle ye inhabitants of the low place: for the cōpanie of the marchārs is destroyed: al they that bare siluer are cut of.

The argument
and vse of the
present place.

BEcause Zephaniah began with a grieuous thzetting of punishmēt, by & by after he sheweth y^e causes thereof, least hēe should seeme to haue spokē any thing rashly, or of some wicked affection, but he hath especially accused those thinges,

things that concerne religion, which they had corrupted with many superstitions, seeing that they favoured those things secretely, which Iosia would haue had destroyed. But as the disposition of mā, is naturally prone to sinne and error : so when punishment is denounced, eyther hee murmureth against God, as though hee were more vniustly dealt with, then hee deserued: or else he fenceth himselfe about, with outward assistance, and thinketh he is in safetie, eyther because of his dignitie or wealth, or because of his might, or power, and such like. Those therfore that are so disposed, must be answered very flatly, least peraduenture, they should continue eyther stil to murmur agaynst God, or els being withholden by reason of their vaine confidence, they shoulde neglect the care of repentance, by the which they might be brought in to fauour with God. This thing doeth the Prophet Zephaniah performe in this place. For first hee answereth to their grudgings, and telleth them that the punishments which they haue de-

D

serued,

The third Sermon vpon

serued, can be auoyded by no meanes,
neither yet by any colourable pzetence
of excuse whatsoeuer. Then he doth as
it were by name rehearse those, which
thought themselues placed without all
reache of weapon, by reason of their
dignitie and great power. Afterward
hee passeth to describe the punishment:
and this hee doeth moze at large conti-
nue vnto the end of the Chapter. Wee
are taught in this place, that when
G O D hath to doe with vs, by his
threatnings, no persuation of the flesh,
wherewith it is wont to saluue vppon
vs, ought to be allowed of, but we must
rather apply al our diligence vnto this,
that wee forsaking our sinnes, and im-
bracing Chzist, may agayne be brought
into fauour with him.

Hee enforceth
the answerers
to silence.

First hee meeteth with these an-
swearers, and taketh from them all
hope of escaping skotfree. Bee still
(sayeth hee) at the presence of the Lord
G O D, as though hee shoulde say, I
heare what you are wont to counter-
chatte, as though the things I threa-
ten

ten, shoulde neuer be. But I wille it becommeth you not, too reason with **G D D**, who forasmuche as he is iust and omnipotent, cannot be conuincd of any vnrighteousnesse. And he also doth easily inforce suche vnto silence, as dare gaynsay: or speake contrarie vnto him. Bee still therefore in his presence, that is to say, the persuations of your fleshe beeyng repressed and reiected, submitte your selues wholly vnder his gouernment and correction. He geueth a reason of this his saying: For the day of the Lorde is at hande. So he calleth the time of reuenge, or punishment, which **G D D** taketh of his enimies because then especially, he doeth the thing that belongeth vnto him, and doeth indeede declare himselfe, too be such, as hee is opened vnto vs in the scripture. But he saith that the time is at hande, because of those, which by reason of the staying thereof promised themselves to scape vnpunished: & therefore (as we may reade elsewhere, doe referre y^e day of y^e Lord, vnto the tyme yet long to com, to y^e end they may prouoke vnto themselves greater delights

The third Sermon vpon

in their vngodlinesse, but hee sheweth
that that day is very neere when he ad-
deth. The Lorde hath prepared his Sa-
crifice & sanctified his guesstes, he spea-
keth according too the custome of that
people which then was well known
vnto them all. For they that would of-
fer a sacrifice of thankesgeuing, first
they prepared the sacrifice, that is, some
beast that shoulde be offered: then they
called their friendes to the holy feast,
which was furnished with the fleshe
slayne for the sacrifice; wherevnto none
might come, except he were purified or
made holie, according to the lawe. The
Lorde therefore sayneth, that hee will
make a sacrifice, and keepe a holy day,
and that shortly, because the sacrifice is
already prepared: and those are sancti-
fied that must eate thereof. But by the
name of Sacrifice he vnderstandeth the
Iewes that must be slaine by the Chal-
dians, and Babylonians, which in this
holy busines must bee vnto God, as it
were Priestes. By which name Nabu-
cadnezar in Ieremie is called & servant
of the Lord: And Isay in the same sense

Iere. 25.

Isai. 13.

callefth the Meades & Persians, the sanctified of God, because he had decreed by their Ministerie, to cut of Babylon. But by the guests which God hath bidden, we may very fittingly vnderstande the foules and beastes, where vnto hee hath determined to cast out the fleshe of those his enemies to be deuoured. For in like manner in the reuelation, where the battell of Christ, with Antichrist is described, wee reade, that the Angell *Apoc. 19.* spake with a loude voyce to the Wydes of the ayre, Come and gather ye together vnto the Supper of the great God, that ye may eate the flesh of kinges, and the fleshe of high Captaines, & the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the fleshe of all free men and bond men, & of small and greate, &c. But in that that the prophet vseth the similitude of a Sacrifice, he seemeth also to vpbraide their vnlawfull house rites, and those thinges that are woont to followe or alwayes to accompany them, as wantonnesse, lust, and carelesse confidence: as if he should say, go to, seying it is so permitted,

The third Sermon vpon

mitted, Goe forward, make sacrifices, and in the same mocke with God, you shall not long doe thus, for very shortly God will haue his sacrifices of dedication and will keepe holy day, where in hee will content or satisfie himselfe with your flesh and blood, offered as it were in Sacrifice.

The slaughter
of the wicked
compared vnto
a Sacrifice.

But it is woorthy diligent consideration, that the slaughters of Gods wicked enimies, are compared to sacrifices. The Spirite of GOD doeth this, not onely because of the bloodshed which is committed euery where, but also because the glozy of GOD is aduanced in the punishment of the wicked. For first the Iustice of GOD doeth evidently shewe it selfe, which sometime seemeth too bee asleepe, when as they become saucy agaynst GOD, and without punishment. Then the trueth of that woorde is made good, when they beare those punishmentes, which were threatened in the same long before. In this also wee see the inuincible power of GOD, which will they

they, nill they, inforce them that crammed themselues with beastly pleasure, and coulde not bee perswaded by anye meanes, to offer themselues vnto him a liuely sacrifice, to bee a sacrifice themselves, and to bee deuoured of wyld beasts, whose vnsatiablenesse, and bloody cruelty they followed. They ought diligently to marke these things, whose ministry the Lorde vouchsafeth too vse, in punishing the wicked: for if they beyng inflamed with a godly zeale, doe the Lordes businesse diligently, and accomplish his glozy valiantly, in punishing the wicked. They offer vnto God a most acceptable Sacrifice: and shall in so doing, obteyne immortall reward, & commendation. We haue an example of this matter in Phinces, the sonne of Eleazar, who, for killing of Zambrie committing filthinesse with his Midianatish Harlot, is very highly commended, as one which by that deepe, or rather most pleasing Sacrifice turned the wrath of God from Israel. And of the selfsame God pronounceth saying:

Num. 25.

D 4 Behold

The third Sermon vpon

Behold I make my couenant & peace with him, as well he, as his seede after him, shall haue the couenaunt of the Priesthood for euer, because he was zealous for his God, and put himselfe in danger for the children of Israel. In like maner God commendeth Iehu, because he bestowed great diligence in cutting vp by the rootes, the stocke of wicked Achab, and Iezabel, and in destroying the Priestes of Baal. And for this cause doth promise him a kingdom vnto the fourth generation. And we read that the wrath of God came vpon Saule and Achab: because Achab kept Benhadad the king of Syria aliue, and Saule kept Agag the Amalekite, whom God had adiudged worthy of death. And the sentence of Ieremy is well ynough known, wherein, he threatning destruction to the nation of the Moabites, stirreth vp theyr enemies, crying: Cursed is he that doth the worke of the Lorde negligently: And cursed is he that keepeth his sworde from blood. For seing as we haue sayde before, that the punishments of the wicked doeth make

for

2. Reg. 10.

1. Sam. 15.

1. Reg. 20.

Iere. 48.

for the woozship of God, it becommeth
those not to be slacke and negligent in
executing the same, which woulde
bee counted the true woozshippers of
G O D. Let therefore the Magi-
strates alwayes meditate vppon these
things, least while through foolish pity,
they, sparing the wicked, prouoke the
wraath of God against themselves. But
they that are punished for their wicked-
nesse, whether it be publikely or priuat-
ly, let them remember these men and
neither murmur against God, nei-
ther yet conceaue in their mindes, that
there was either hatred or vniust desire
of punishment: but let them rather bee
still in the pzeence of the Lorde, & with
paciencie submitte themselves vnto his
correction, for so it will come to passe,
that those things will worke together
vnto them for good, which otherwise
would bzing destruction, the examples
which make for this purpose, we haue
elswhere alleadged, as of David, Da-
niel, & the Emperour Mauritius, wher-
vnto many others may be added which he nameth
those that be
they y reade hyssozies doe euery where for all others
D 5 meete

The thirde Sermon vpon

ought to be fi-
nished.

meēt thal. But let vs returne again to
our Prophet, who in order beginneth to
name those, which especially deserued
to be punished, and surely he reckoneth
those first which in comparison of other
thoughte themselves safe without all
danger of hurting. Where wee may see
how full of danger the condicion of pro-
phets and ministers of the woorde, is,
for that they are constrained too accuse,
or reprove them, whom most of al it be-
houed to haue fauourable, and assistant
vnto them, which also were able to doe
them the greatest harme. But he recko-
neth vp thre sortes of men, vnto whom
afterwarde hee addeth the fourth. The
first place he appoynteth to the Princes
and to king Iosia his sonnes. Of whom
doubtlesse he therfore beginneth bicause
they were the chiefe Authours of wic-
kednesse, and offences: and the sacred
hystory doeth sufficiently witnesse,
that these threatninges were not in
vayne. For Ioachas that came vn-
to the kingdome after his Father Io-
sia was slayne, after hee had reyg-
ned

ned onely thre Monethes was ledde
away Captiue into Egypt, and there
was put to death. The kyng of E-
gypt appoynted Ioachim in his steede,
which, when Nabucadnezar had
conquered Egypt, became his Tri-
butary and Seruant: and not long
after for his rebellion, he was taken &
carried away captiue by the same Na-
bucadnezar, and dying in the iour-
ney, lacked the right of honourable
Buriall. For the Babylonians thre *Iere. 12.*
out his carcase to bee torne in peces
of the beastes and foules of the aire,
as Ieremy had before prophesied, say-
ing: Hee shoulde bee buried as an
Ass. After him succeeded Iecho-
nias, who also healde the king-
dome but thre Monethes, and as Ie-
remy perswaded him, he went willingly
into banishment, and was carried to
Babylon with the costly vessels of the
Lords house. After him came Zedechias
who as he passed all that had bene be-
fore him, in wickednes & trechery, so he
was most greuously punished. For after
hee had abidden the siege a long tyme,
at

The second Sermon vpon

at length this Citie being taken, and he caught in his flight, was carried to Nabuchadnezar in Ribla. Who, when in his sight he had slaine his sonnes, and the moze noble men that came out of Iuda, and put out his eyes, he was bound in chaynes, and led away to Babylon. The Lorde therefore doth most truely foreshewe this matter by his Prophecie Zephaniah, saying: And it shalbee in the day of the Lodes Sacrifice, that I will visite the Princes, and the kinges children, &c. But wee are admonished by these examples what things remaine for those children, that doe degenerate from their fathers godlinesse: and how they are deceiued that by reason of the vertue of their fozeelders, doe promise to themselues that all thinges shalbee cocke sure, and very ioyfull. For it is so farre away y they for this cause should scape unpunished for their wickednesse, that beyng thereby made moze without excuse, doe susteine moze grienous punishment: for that that came to passe vpon these, doth also befall many others priuatly, yea and lighteth vpon whole nations

nations publikely, which haue degenerated from the vertue of their Aunces-
tors. Let Parentes in like maner consider these thinges: that first of all they may bee diligent in bringing vp their childzen, neither let them thinke that any care therein is superfluous: then let them learn pacience, if they perceine that they haue pzoofited but a little by al theyr care, and that theyr childzen doe degenerate, for this commonly befaleth the childzen of God, that they seldomly haue childzen that follow them in godlines and vertue: and God suffereth this thing to come so to passe, that it may be knowne that the childzen of God are borne, not of fleshe and blood, but of the seede of his worde, which being receyued by true sayth, and quickened by the power of the spirite, doeth regenerate or beget vs anew. This must be marked of vs, when wee reade that Ismael Abrahams sonne was a mocker, that Esau was genen too gluttony and lust, and that the sonnes of Iacob were wicked both against their father & brother, and that Absalom was incestuous
and

The third Sermon vpon

and a manqueller.

2. They that
did weare
strange Appar-
rell.

Secondly God threathneth that hee wil visit those which weare strange attire. This may bee expounded twoo wayes. For eyther he accuseth their riot, and lightnesse, wherein they became like other fozeine & barbarous nations, in apparrell: or els hee speaketh of the superstitious, woooshippers of false Gods, which by their straunge and vnaccustomed apparrell, did pprofesse their Godlinesse and Religion. Neyther shall wee erre as I thinke, if wee expound the place of them both. For wee knowe out of Ieremy, that the Iewes at that time did intreate Leagues with fozen nations. Which doubtlesse was the cause, that they woulde imitate their manners, and attire: and holwe much those that bee superstitious doe attribute vnto apparrell, it may be gathered by the Donkes and Masse Priestes, which thinke it a sinne, that neuer can bee purged, if they shoulde alter them neuer so little. Here that cometh into my minde which is reported of Pope Iulius the thirde by those that bee

of credit : He (as many men do know) was a very vngodly and malapert despiser of all religion. Hee doubted not sometime among his acquaintance to speake those things, wherein he both openly reprehended the boldnesse of the Bishops, and also the foolishnesse of the people, that so wooondred at them. It came to passe at a certaine time, as hee walked vp and downe his chamber, his gounne and coate for the great heate being layde apart, y^e two of his Cardinals that came too speake with him were at his chamber doore. These when they sawe that hee was not clad, as hee was wont to be, went backe and durst not enter into his chamber. But he commanded them to come in, and not to doubt any thing : and being come in, he caused them to doe off they^r attire, as hee had done. For seeing (saith he) that I being in the shadowe am so whot, how much more are your garmentes a burden vnto you, that haue come so farre too talke with mee : doe you therfore in like manner lay aside your gounnes and coates, and neuer stay at the matter.

But

The third Sermon vpon

But they prolonging the time because they were bashfull, he compelled them so to doe. And when afterwarde he had walked a while betwixt them, what thinke you (saith he) that our Citizens of Rome woulde say, if they shoulde see vs walke thus thzough the citie. They made him answere saying, Now truly, holy Father, they woulde thinke vs some Jesters, neither woulde they suffer vs to passe without some reproche. When he sayde vnto them, you see therfore my brethren howe greatly wee are bound to our apparrell, that doeth saue vs from such iniuries, and doth procure vs so great opinion of holinesse: Iulius spake very flatly as the matter was: and I doe not doubt, but many in their minds doe say the selfsame thing which woulde bee counted religious with the for most, and yet laugh closely in theyr sleeves when they see the wide open foolishnesse of the foolish common people, may of Princes themselves, which because of these Hobgoblins, and Page-like attyre haue them in reuerence and reputation. But let vs (and that not
neg.

negligently consider, that this is reckoned amongst the causes of destruction, which in mans iudgement seemeth to be but a small thing: but to him, that will more narrowly weigh the matter, it shal by and by appeare, that by apparell sinne is committed many wayes. For as for riotousnesse and pride, wherewith vain and light persons doe haunt themselves: who will affirme, that they doe acknowledge their faultes, or repent them of them, which are proude of their apparell: which (as the scripture saith) began, because of sinne, which also ought to admonish vs of our state and condition, as often as we put them eyther on or of: and therefore these persons doe as if some wicked fellow should get him praise by the haulter, which for his wickednesse hee hath deserved. Moreover, offence is committed against the Lawe of God, and nature, which teach that the vse of apparell is, that our bodies should be honestly couered therewith, and so preserved from the rage of the weather: but they

C. that

The third Sermon vpon

that become riotous about it, doe almost suffer the moze vnſamely parts of the bodie to be either bare, or els they lay the out after a moze beastly maner, the if they shold be ſeen altogether vncouered, & in others they stir vp & prouoke most vngodly thoughts and concupiscence. And furthermoze that pride maketh vs vnmindfull of our condition: wherevppon it cometh that wee also forget God, and proudly despise our neighbors. Mozeouer wee doe vnſamely abuse our wealth, wherewith wee ought to relieue the pouertie of others. I speake nothing now of y^e lightnes of y^e mind, which is proued by no argumēt moze manifestly, the if we despising y^e attire of our owne nation being also receiued from our elders, should dote vpon straunge and vnaccustomed apparel. Wee may not thinke therefore that it was done at a venture, that God made lawes as concerning apparel. And thereof also the Prophets and Apostles doe very often admonish vs. And they are adiudged worthy

Dent. 22.

1. Cor. 11.

2. Tim. 2.

1. Pet. 3.

Worthy of destruction, which with ry-
ot and pride do offend about the same.
And we see it come to passe very of-
ten, that they which are delighted
with fozren attyre, do pzoue by expe-
rience those enemies that come from
far, vnto whom they bee made a pray,
or are deliuered as a bootie: but as foz
those superstitious fellowes, they
through their hypocrisie commit sin,
while they make boaste and vaunte
them selues with a shadowe of godli-
nes. The they defile theselues wth sacri-
ledge, w^{hē} y^e hono^r which is due vnto
Christ, they attribute vnto rags, and
in them they loke to haue the reward
of righteousness & saluation. Besides
this wth monstrous rashnes they do in-
uent diuers fozmes of religio, & with
an vnprofitable & superstitious diffe-
rence of apparel, they cut in peces the
vnitie of the Church, sanctified with
the bloud and spirite of Christ, & ther-
fore they are worthy with their appa-
rell, to come to destruction.

Thirdly, And I will visit (saith he)
in that day, euery one that daunceth

E.2. proudly

The third Sermon vpon

proudly vpon the thresholde, which fill their maisters houses with violence and wrong. Wee speaketh of the Ministers of noble men, which as in al thinges they be accustomed to flatter their maisters: so to plesure them, they oppresse any man eyther with open violence, or with hidden subtiltie. For they daunce vpon the thresholde, that is with much mirth and impudencie, they inuade other mens houses, that take violently away, and do al thinges as they lyst: yea these things are done without controulement, so that part of the bootie bee brought to their maisters, whose houses in the meane season are filled with wealth gotten by violence and wicked pollicie. In which place wee see how many things are vniustly & wickedly committed, and that vnder godly Kinges and Princes, while they them selues eyther see not all thinges, or els cannot repress their vntamed sinne. For it is out of doubt that Josia restored in like manner those lawes and ordinaunces, whereby

longfull

Wongfull violence was forbidden. notwithstanding, this wickedness was wrought, he not knowing thereof, and they that would haue made complaint vnto the King, could not haue accesse vnto him. But let such remember, that the Lord doeth neuer leaue the afflicted and oppressed destitute: who in his appointed time doth take away the tyrantes, and with them doth punish al those that offered themselves to serue their crueltie.

Let them consider this, whosoever they be, that for hyze let out their help vnto kinges that wage vnnecessary and vniust wars, and being hired for wages fill other mens countries with fire and slaughter, but their own houses with bloody spoiles.

Furthermore let vs come to the third part of this place, wherein the Prophet doeth describe the punishment, and teacheth how grievous the same shall be, & how it shal invade or rush violently vpon them all about, and euery where. There shalbe in that day (saith the Lord) the voyce of crying.

The description
of the punishment.

The third Sermon vpon

ing, from the fish gate, and howling
from the second gate, and a great de-
struction from the hils, &c. Hee nameth
the vttermoſt bounds of the ci-
tie, that he may ſhewe that the cala-
mitie doeth hang ouer it all. I take it
that the fiſh gate was in that parte of
the Citie, by the which men went
downe to Ioppa, vnto the ſea, and
through the which, fiſhe with other
marchandiſe comming vp, from the
ſea, were brought in, and the ſoꝛmer
oꝛ fiꝛſt parte of the citie conteyning
the market, the counſell houſes oꝛ
courtes and other moꝛe notable pla-
ces adioyned vnto it. On the other
ſide was Hamiſchene, that is, the ſe-
cond part of the citie, wherein Hulda
the Prophetesse dwelled, as the hiſto-
rie of the Kinges declareth. In the
third place he nameth the hils, wher-
with the citie was compaſſed, as out
of the Pſalmes, and many other pla-
ces of the Prophets it may appeare.
The meaning is therefore, that the
miſerie ſhalbe ſo great, that in euery
part of the citie ſhalbe heard y noyle &
howling of them that be woefully af-
flicted:

dicted: and here he addeth by the way
of detestation, Howle ye inhabitors of
the lowe place, for the cōpany of the
marchāts is destroied, al they that ca-
ry siluer are cut of. In these words he
cōprehendeth the fourth kind of them,
that befoze all other must bee puni-
shed, that is to say, the Marchants,
whom hee calleth the inhabitors of
the place of moztter, either because
they dwell in the lower o2 neather
parte of the citie, o2 els because all
things among thē was filled with the
tinkling of moztters, as is wont to be
among the swēte powder makers, o2
those y make swēte ointments, the A-
pothecaries, & men of like trade, that
minister prouocatiōs to delights and
voluptuous pleasures: but he sheweth
that it will come to passe, that those
which now swimmē in sensualitie,
should smart for it, & should be pow-
dered as it were in a moztter by their e-
nemies. And because the Marchants
were in al parts of the citie, partly by
reason of their aliances, wherw they
wer linked together, & did partly trust
in their riches: y prophēt saith, All the

The worde fig-
nifieth eyther
Clay o2 Wyte,
callid moztter
o2 els a spice
Moztter.

The third Sermon vpon

companie of the Marchauntes is destroyed, and all such as caried monie are cut of. In which wordes he depriueth them of all confidence, affirming, that they shall perish Together with their merchāts. But it is worth the consideration, that hee threatneth the marchāts with peculiar plagues. For they while they be altogether giuen to their own pleasure, are the authors of many vices: for they bring in strange and fozen delightes, and doe wonderfully increase excessive pleasure; ouerthrowing all good instruction, order, discipline, and example of manners: that wee may here speake nothing at all of those things, y they commit, contrary to all equitie, and right, and against the care of charitie, as else where is declared more at large. But we are all without exception here taught, what remaineth for them, which will not submit themselves to the lawes of God, but cast of al order, and godly institution. Those fellows are went in the middell of their pleasure, to singe, to spozte, and make

the Prophet Zephaniah. 37

make much ioly rooyoting, but in the ende these things be turned to mourning; that they do no lesse fill all places with howling and lamentation, then they were troublesome befoze with their vntimely singing and pastime. Let vs learne therfoze to take heede vnto our selues, that we follow not the examples of such men: neither let vs be offended with the vnaccustomed haughtinesse of them, that commit such things. But let vs lay vp all hope of euerlasting felicitie in God, through Iesus Christ, who shortly will come in the clowdes of the ayre to deliuer his, and to beate down the loftines of these men with deserved punishment: to him be thanks giving honour, glory, and power, for euer.

Amen.

E. 5.

The

The fourth Sermon.

The text.

12 **A**Nd at that time I will search Ierusalem with lightes, and visit the men that are frosen in their dregges, and say in their hearts, the Lorde will neither do good nor ill.

13 Therefore their goodes shalbe spoyled, and their houses waste, they shall also builde houses, but not inhabit them: and they shall plant Vineyardes, but not drinke the wine thereof.

14 The great day of the Lorde is neere, it is neere and hasteth greatly: euen the voice of the day of the Lord: the strong man shal cry there bitterly, that is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of clowdes and blacknesse,

15 A day of the trumpet and alarum against the strong Cities and against the hye Towers.

16 And

16 And I will bring distresse vpon men: they shall walk like blinde men, becaule they haue sinned against the Lorde, and their blood shall be powred out like dust, and their fleshe as the dounge.

17 Neither their siluer nor their golde shalbe able to deliuer them in the day of the Lordes wrath, but the whole lād shalbe deuoured by the fire of his gelousie: for he shal make euen a speedie riddaunce of all them that dwell in the Land.

The Prophet hath hitherto reuealed certaine kind of sinnes, wherewith the Iewes vnder the reigne of Josia, prouoked the wrath of God against themselves. Among them this was chiefe, that they set them selues against the godly reformation, and did priuily mayntaine those superstitions that were condemned in the law. Therfore he thretned very grievous plagues, which they especially should

The argument and vse of this present place.

The third Sermon vpon

should feele, which thought theſelues moſt of all in ſafetie : as namely, the Princes, the kings children, the marchantes, the courtiers and their officers, and as many beſides, as walloved in wealth. But in this place he goeth forward, and doth without exception reprove in generall all hypocrites, and prophane deſpiſers of God, and doth in ſuch wiſe threaten them with puniſhments and plagues, that he taketh from them al things wherein they might put any confidence againſt the ſame threatninges. Hence we may learne that God is neither deceaved with an outward ſheine, neither yet that hee can be let with any force of man, but that he may take execution vpon them.

He threatneth
deſtruction to
the careleſſe
hypocrites.

First he ſpeaketh vnto the hypocrites and careleſſe deſpiſers of God, ſhewing what they are, and that they can no way eſcape the iudgement of God. And it ſhall bee in that tyme, (ſaith hee) that I will ſearche Ieruſalem with lightes, &c. As if hee ſhoulde ſaye, you thinke that I cannot ſee you,
and

And that you shall escape the fiercenesse of my Iudgement, but you are much deceaued by this perswasion. For even now my Lampes and Lanterns are readie, wherewith I will make a searche throught the citie, and I will drawe out those that lurke in the most priuie corners. Yea I will set the Citie on fire by the Babylonians, that no one may bee suffered to hide him selfe in the darke. Those therefore shall then be layd open, and made manifest, which now very cunningly doe counterfeite a care of holynesse, being in deede altogether wicked, and are against the reformation which is done according to my Lawe. And by and by after he sheweth in plaine words of whome hee speaketh: I will visite (saith hee) those men that are frosen in their dregs. Riches and wealth are sometime called dregges: as Ieremy speaking of the Moabites, sayeth, Moab was rich from his youth, and he tooke his ease in his dregges, or settled vpon his lees &c.

The third Sermon vpon

this seemeth to bee the reason of the
worde (Lees or Dregs) that as dregs
are the refuse of wine, and by reason
of their owne weightinesse doe go to
the bottome: so the riches of this life
are a certaine superfluous matter, or
substance, which for as much as they
doe consist of the earth, neither can
they them selues bee lifted vp to hea-
uen, neither yet doe they suffer thole
that set their mindes vpon them, to
mount aloft to the consideration of
heavenly things, but all to be drench
them in earthly cares. Wherefore, as
the wine being troubled with the
dregs, cannot be vsed, untill they set-
tle them selues into their place, or
els the wine be dreaned into another
bessell: so the care of riches is wont
to disturbe y whole race of mans life,
to hinder godlynesse, to make men
vnfit, and vnworthy to receiue the
kingdome of heauen: neither can a-
ny other order bee taken for our safe-
tie, then by making our wealth sub-
iecte vnto vs; that it may serue for
our

our necessary bles, and not rule over
us, but that we should set our minds
free, and at libertie from the care and
disquietnesse thereof. Mozeouer dregs
in an other signification, are taken
for extreame miserie, or calamitie, as
where I say writeth that the Iewes
shall drinke the Cuppe of the Lorde
euen to the dregges: although the
first signification doeth not vnfitly a-
gree to this present place, for as much
as hee spake befoze of the wealthy
Marchauntes, and by and by after
threatneth the taking away of their
riches: yet y^e p^rophet seemeth to me to
haue considered a moze deepe and hid-
den matter, as namely the naturall
corruption of the minde, which be-
ing taken or draue from the finnes
of our first parents, except it be cor-
rupted by the spirite and worde of
G D D, is gathered together as it
were a certaine blcer, or masse of
filthy mater hydden in the flesh, se-
cretly increasing and creeping on, vn-
till at length it bzeake out into open

I say. 12.

υπερβολος

OF The third Sermon vpon

Engoblines, and manifest denying of
God. And vnto this sense the Pro-
phet himselſe agreeth in adding, that
(They ſay in their heartes, the Lorde
will doe neither good nor ill.) For in
theſe wordes he ſheweth the thoughts
of the wicked, which, as moſt filthy
dregges, haue their abyding place
in their heartes, wherewith they
being deceaued, imagine a God vn-
to them ſelues, who (as the Epicure
ſayeth) walketh to and fro by the
poles of heauen, and regardeth not
the affaires of men, doing neither
good to them that worſhip him, nor
harme to them that deſpiſe him:
where we are taught to what paſſe
they come, which leauing the worde
of God, followe the dreames of their
owne reaſon. They diſſemble in
god earneſt for a little ſpace, a very
ſeruent care of godlyneſſe, and doe
professe the ſame very greatly: but
hauing reſpect to their mindes, wher-
in there is ſome perſeuerance of
the heauenly diuine power, they
ſpende their whole tyme and trauell
about

The properties
of hypocrites.
And do professe
the ſame very
greatly.

about idle and those starke steruing
 superstitions. But when they per-
 ceive that they cannot profite any
 thing at all thereby, and that they
 can not in verry deepe attribute
 much to those thinges which they
 know that they themselves and such
 like haue inuented : all feare of the
 mighty power of God being at length
 shaken of, they deny **G O D**, and do
 wickedly despise all kinde of holines:
 although not openly, yet in their
 heartes, as the Prophet saith, allu-
 ding to that saying of David, The foo-
 lishe man hath said in his heart, there
 is no God) and by this it is euident,
 without all nay, that these thoughts
 or rather perswasions abide in their
 hearts, because they living most wic-
 kedly and wholly ouerrun with sinne
 doe notwithstanding promise them-
 selves that nothing shal miscarry with
 them: adding moreover as if it pleased
 them to morke with God whom erst
 while they denied in their hearts, &
 they are not afraid to thrust by him
 their

Psal. 14.

The third Sermon ypon

their superstitious and idle ceremonies; which they knowe to be manifestly agaynst his wil revealed in his word. Such persons may bleare mens eyes, with their vaine shew, but they can in no wise deceiue God, who neuer wanteth lightes, and lampes, wherewith he pearceth to the finding out of the most hidden corners of the heart, and doeth afterward reprove their vngodlinesse openly: and being brought into light, he doth worthily punish them, in the sight of the whole worlde. Examples we haue in those, which, when they haue ouerlong despised God: being at the length overcome by the testimony of their owne conscience, fall into despayre, and being as yet aliue in the flesh, do behold befoze their faces, those furies of hell, which very often doe offer vnto them occasiō and cause of selfquelling. And although these thinges come not alwayes to passe in this life, yet the day will one day come, when they shall stande befoze the Tribunall seate of Christ, where their vngodlinesse shall

both be reuealed, & they worthily punished for y^e same: but in the mean sea-
 son this place must be drawn to y^e iudg-
 ments, w^her wth God in this life puni-
 sheth sins: y^e we may learn y^e the hand
 of God is present euery where, & that
 they can be hidde in no lurking place,
 though neuer so secret, whom he hath
 ordained vnto punishment. For that
 we may stay vpon the hystorie of our
 owne Prophet, we reade that Zede-
 chia, and those heades of the people
 that were left, when they sawe that
 the Citie was taken of the Babylo-
 nians, fledde away, by a certaine by-
 way, or priuie passage: but by Gods
 iudgement which followed them,
 they were taken by the way, and be-
 ing brought againe from their escape,
 and running away, were grievously
 punished for their vngodlinesse: but in
 y^e last winning of the citie, which was
 done by Titus, they were found in the
 very priuies, and there put to death,
 that fled thither to hide them selues.
 Wee make such examples in hy-
 stories euery where which might

Iere. 39.

The third Sermon vpon
serue vs to learne to feare and obey
God.

2. Tim. 3.

But because he began to speake of
the punishment, he doth define it, that
they may knowe what it shalbee:
Namely the winning of theyr citie, &
spoyling of their goods. In which two
kindes he comprehendeth all thinges
that are wont to followe the sacking,
or rising of a citie, Their goodes, saith
he, shalbe spoyled, and their houses lie
wast. And so he teacheth them, that in
short time and without any greate a-
doe they shoulde bee conquered, that
were thought invincible: and that
they may acknowledge the iudge-
ment of God in these thinges, he borrow-
eth threatnings from the lawe, wher-
by hee may more plainly expresse this
matter. They shal build houses (saith
he) and not inhabite them, they shall
plāt Vineyards, & not drink wine ther-
of. We haue spokē els where of these
speeches, so that we need not make a-
ny stay in them, yet it shalbe profita-
ble to note how miserably they are de-
seined w take great paynes by hooke
and

and by croke to heape vp riches, and doe not geue vnto GOD his honour, who only bleſſeth our trauels. They imagine that mans blessednesſe conſiſteth in the abundance of riches, but they being for the moſt parte preuented by the ſuddayne, and vnloked for iudgement of God, do reape but ſmall commoditie from their wealth, which they haue gotten with ſuch pains and trauell. We ſee the Parable which Chriſt in Luke propoundeth of the ſo- liſh and ſumptuous proude rich man, wherof we may ſee very many exam- ples euery day, wherby y^e ſrowardnes of men ought moze to bee lamented: which can be moued by no examples or perſuaſions, to geue ouer the out- ragious paines taking, to waite riche, and to ſeek the kingdome of God, and to apply themſelues too godlineſſe, which hath promiſes of this life and of the life to come. 1. Tim. 4.

Furthermore becauſe the wicked doe on euery ſide reache after waies to eſcape, and doe put their confidence in externall aſſiſtance, he now deſcri-

he threatneth
the winning
and ſacking of
the Citie.

The third Sermon vpon

he sheweth that
God is their e-
nemie.

beth moze at large that, which he had
threatned before in generall wordes,
and he taketh al things away y they
were wont to obiekt either in sport or
good earnest. First they thought that
there was no man that durst attempt
any thing against their nation fenced
on euery side with so many garisons:
therfore he saith, The day of the Lord
is at hand. He setteth before their eyes
the day of the Lorde, that they may
vnderstand that this shalbe the work
of God, who can weaken their forte
and strengthen any enemies against
them whatsoeuer. In the meane sea-
son he forewarneth the godly by this
speache, that in the time of captiuitie
they may acknowledge the hande of
God, and that they should not think
that any thinge came to passe by
chaunce or fortune. But from hence
wee may gather a generall doctrine,
namely y no man put his trust either
in his own strength, or contemne such
enemies as are sent of God. For if the
day of the lord, that is to say the time
of destinie, bee at hande, wherein
God

God hath ordained to punish any nation, our owne strength cannot helpe vs, and the counsell of the most wise shalbe to no purpose, as wee may beholde in the examples of many nations euen from the beginning of the world. Againe, whosoener they be, that are punished, let them thinke that they are punished of God, and let them returne vnto him: which thing to doe, is the onely way of safetie in the time of aduersitie, as the scripture teacheth, according to that saying, Be ye turned vnto me, and I will be turned vnto you.

Secondly they referre this day ^{he sheweth that} of the Lorde vnto the time yet ^{it is neere at} long to come, that by prolonging ^{hand.} the time, they myght take their pleasure. (Hee sayeth) therefore, That it is at hande, and that by repeating the same, hee addeth, and it maketh hast. By the which words he admonisheth that y^e iudgements of God are not to be wayed according to the present state of things, but after his

F. 4. wordes,

The third Sermon vpon

woorde, which is grounded and sure,
howsoever it seemeth otherwise too
flesh and blood. For although he doeth
at sometimes defer the punishment,
yet he doeth it of his iust iudgement,
and determinate counsell, when ey-
ther the faith of those that be his, must
be exercised, or the mesure of the wic-
ked fulfilled. But in the meane time,
that iudgement slacketh not, where-
with they must be punished: neyther
doth the destruction sleepe which God
appoynted for them. For as we ware
olde without any feeling, although
gray hayres craepe vpon vs and wee
perceiue it not: so vpon them that be
carelesse, and hauing nothing lesse in
their mindes, that day commeth on
very fast, wherewith God will pu-
nish the wickednesse of all men. Wee
see examples here every day, when
those that be richest of all others, are
stripped out of their wealth, disea-
ses comme vpon them vnloked
for, while they take their pleasure in
lecherie: and those that a little be-
fore might be thought to be no lesse
then

then halfe Gods, are thrust downe from the highest stepe of renowne into the lowest state of reproch, ignominie and shame, and that, that cometh to passe vpon some of priuate condition, wee see also to befall whole kingdomes and nations publikely: what? doeth not the Apostle say that that last day shall then come, when most men being deceaued with the pleasures and carelesnesse of the flesh, shall say, peace, peace. And that wee would oftē bethink vs of these things, that in shozte time wee might profit greatly in godlynesse, &c.

Thirdly they thought that this punishment should bee but light, which he sheweth the greatnes of the punishment. peraduenture shoulde passe lightly ouer their country: and in Ilay, cap. 28 these sayings of the wicked are well knowne, Wee haue made a league with death, and a couenaunte with hell, though a scourge runne ouer and passe through, it shall not come nye vs, &c. Hee meeteth them therefore, and calleth it the great day of the Lorde, because hee had appoynted

The third Sermon vpon

fed too punishe them with a peculiar and vnwoonted kinde of severity. For he addeth to expound himselfe with all, The voice of the day of the Lord is bitter. He calleth the howling and crie of those that must then be punished, the voice of the day of the Lord. They shall crie (sayth he) and bewaile their calamitie very bitterly, which notwithstanding they cannot escape, but hee seemeth to set these outcries against the sermons of the Prophets, which called them daily to repentance though in vayne by offering vnto them the word of God. Whether also that may bee referred, that is spoken by Zacharie in his first Chapter, It shall come to passe that as God hath cryed, and they haue not heard, so they shall cry and I will not heare them, sayth the Lord of hostes: This ought to be wel marked, as oft as God seemeth to deale hardly wth vs, if at any time he do speedily deliuer vs calling vpon him, let vs then thinke how often we haue passed ouer his voice with deafe eares, and then wee shall

shall perceiue that hee doeth vs no wrong. Furthermore, that w^h he ad-
deth, belongeth to the enlarging of the
mischiefe, saying, There the strong
man shall crye, that is, the calamitie
shalbe so great, that it shall constrain
the most valiaunt and strong men to
howle very miserably, and by and by
after he doth by a collection geather o^r
heape vpp together what soeuer may
make for y^e setting out of y^e calamity
of y^e time. That day is a day of wrath,
that is, he hath appointed this day for
his wrath and indignation which you
haue set on fire by your wickednes, A
day of trouble and affliction, a day of
destructiō & desolatiō, y^e is, that time
shall be full of calamitie, that w^h way
soeuer you turn you, al shalbe a mis-
erable and huge wastnes, also a day
of clowdes & darknes a day of obscu-
ritie & blacknes. By y^e darknes he vn-
derstandeth extreme euils & thretneeth
y^e they shal not know their own state,
w^h thing he sheweth after ward more
plainly by y^e parable of thē y^e be blind.
but this is y^e ende of this destruction,
y^e he purposeth to scare these fro ward
Hypo.

The third Sermon vpon 4.

Isa. 22.

Hypocrites, which so securely haue flattered them selues in their owne wickednes, and vnlawfull pleasures. And it is good to cal oftē to our minds such examples, when we seeme to be most happy, that we may bethinke vs what hath befallen others, and what may come vppon vs, seeing no man is free from those thinges which are of the nature of man. This consideration will make vs to be lesse puffed vpp with present happines, and therefore the rather to stay vpon Gods favourable goodnes.

4. He threatneth
their ruination.

Fourthly they trusted in their strong Bulwarkes and Fortresses, and therefore he aduoneth, saying: A day of the Trumpet and Alarm ouer the fenced cities and hye towers. as though he should say, You thinke that your countrie is inuincible, and that none can come vnto it. But it shall come to passe, that yee shall heare the Harnes of your enemies, rushing vppon you, and not onely abroad in the fieldes, but your owne Trumpets shall sound their

Larra

Terra Tantara, with a terrible
 noyse in your best fenced cities, and
 highest towers of your strongholdes,
 and no fortresses can defend you, or
 put back the force of the enemy. And
 surely it is well known, that it fal-
 leth out very miserably with them.
 that haue any hope in fenced places.
 For it cometh too passe for the
 moste parte, that eyther their mu-
 nition tegeather with all their fur-
 niture for their warre, doe come
 into their enemies handes, whilest
 they that haue prepared them, dare
 not for feare defende them: Or
 els they become vnto them, like
 a prison, whilest the time of their
 besieging they fall without vpon
 the enemies swoorde: But with-
 in are plagued, with hunger, sedi-
 tion, noysome and pestiferous
 stincke, and in the ende perishe in
 moste horrible exile. This came too
 passe vnder Zedechia when the Ba-
 bylonians did besiege their citie: and
 then after also when it was besieged
 by the Romanes, which when they
 had

The fourth sermon vpon

had taken it, made it euen with the ground. And in these dayes we are not without examples which pꝛoue that bayne is the confidence of munition. Let vs say with Solomon, The name of the Lorde is a most strong Tower, whether, when the iust man fleeth, he is cleane without all gun-shotte.

He taketh away
all confidence
of wisdom and
distresse.

Fifthly, they trusting too their wisdom, did please themselves wonderfull well in their owne counsellcs in taking great paines to bring their aboꝝdering nations into league with them: and by seeking outwarde assistance round about: as we may see in Ieremie, he saith therefore, And I will bring distresse vpon men, & they shall walke like blinde men, that is, I will bring their aboundance into such a streight, that all their counsellcs being shuffled together, they shall wander heere and there, & dash bpō euerie thing, as thē y be blinde. And least he shoulde seeme to be cruel & vniust in threating these thinges, he doeth againe by the way insinuate

ate the cause, which is, They haue sinned against the Lorde. For so he both vpbraideth the with the contempt of Gods word, and spoyleth them of all hope, because there can be no safetie vnto them against whom God is angry. Wherefore (saith he) Their blood shall be poured out like dust, that is, their enemies shall haue no more regard of their blood, then if they straw abroad dust or sand. And their fleshe as dounge. The hebrew word is Lachumai, deriued of the same radical that Lacham commeth of, which signifieth bread or meate: and therefore some, not vnfitly in my iudgement, do expound it of the bodies of y delicate fed felcues, w were accustomed to papper theselues with pleasures and daintie fare: and God for the most parte is wont in that sorte to punish those vncleane swine of y pictures herd: that soasmuch as they make their belly and those thinges that belong to it their God, they being slain like swine, shoulde be throwne away after a shamefull manner, or
else

The third Sermon vpon

els wanting the rite of burial, should become foode to the wilde and cruell beastes. Or els being buried, shoulde feede so many moze woꝛmes, by how much moze foggie, fatte, and grosse, their bellies were. What we may speake nothing of them that being a liue are gnawed with woꝛmes, where of Antiochus, Herod, Nero and many others are examples: the consideration whereof, ought to moue vs to forsake the pleasures of the filthy fleshe, and to strine or contende to come to heauenly things.

Isaiah 31
They trust in
the trust of riches.

Lastly they trusted in their riches, as though they coulde with them redeeme their liues, and auoide euery kinde of daunger, as rich men are wont to doe, and that sometime with betraying their common countrey: but the Prophet answereth, that their silver and golde cannot saue them in the day of the wrath of the Lorde. For God cannot be pacified with golde, which so inflameth the mindes of the enemies, that befoꝛe Golde they thirst foꝛ the blode of them

them that bee ouercome, which selfe
same thing, I say in his 13. Chapter
threatneth against the Babylonians,
when hee speaking of the crueltie
of the Medes and Persians, saith:
I will make a man more precious than
fine gold, yea even a man more worth
than much golde of Ophir. But in
this place hee addeth, All the earth shall
be deuoured in the fire of his gelosie.
Hee compareth the wrath of God vnto
fire, that he may shew that it should be
such as cannot be pacified. For he ad-
deth, because it shall make a riddance,
And that a very swift one, even with al
the inhabitants of the earth. And this
is the conclusion of the first Sermon,
which ought to serue vs vnto this vse,
that we may learne to bee subiecte to
Gods word, to feare him and serue him
in spirite and trueth by Iesus Christ,
to whom belongeth all thanks giuing
honour, glory, and power for ever.

Amen.

The

The fifth Sermon.

The Contents of the second Chapter.

He exhorteth the wicked to repentance,
that they may escape the punishment:

1. 2. The godly to be more zealous. Hee
comforteth them, by telling them of the de-
struction of their enemies unto the ende
of the Chapter.

The text.

Gather you, O ye that are
gathered you, O nation not worthy
to be loved.

2. Before the decree come forth, and
ye be as chaffe that passeth in a day, &
before the fierce wrath of the Lorde
come vpon you, and before the day of
the Lordes anger come vpon you.

3. Seeke ye the Lorde, al the mecke of
the earth, which haue wrought his
iudgementes, seeke righteousness,
seeke lowlynesse, if so be that yee may
be hid in the day of the Lordes wrath.

4 For

4 For Azzah shalbe forsaken, and Ashkelon desolat: they shal drive out Ashdod at the noone day, and Elkrion shall be rooted vp.

In the first Sermon the Prophet Zephaniah, hath vnto those Jewes that fauoured Idolatrie and Superstitiō, denounced from God, punishment that euē now hanged ouer their heads. The second Sermon followeth, which being described in this Chapter, containeth an exhortation vnto repentance; and it doeth consist wholly of three partes. In the first parte hee dealeth with those Hypocrites, that outwardly did allow of the reformation, but in the meane season did secretly maintaine superstition, and speaking more roughly to these, he vrgeth them with new threathnings, that they might be converted vnto the Lorde. In the seconde part he commeth vnto the goodly, which from their heart did consent vnto the word of God, & that reformation
C. 2. that

The argument
and vse of the
second sermon.

67
The first Sermon vpon

that was established, but notwithstanding, they being deceived by the example, and familiaritie of others, dealt ouer negligently, and did from them euery day receiue some vncleanesse. The Prophet handleth these more gently, and exhorteth them to go about the Lordes businesse with great zeale, and that they shoulde not suffer them selues once to be remoued from their duties. Last of all, for their behoofe, hee propoundeth a consolation, whereby hee remediethe that offence, which he perceiued would grow from the victories of their wicked enemies, and vnmeasurable triumphings of the nations next adioynning, which tooke meruellous great pleasure in the destruction of Gods people. For hee teacheth that the Iudgement of God shall also come vnto the, that as sone as he hath vsed their laboꝝ & ministry in punishing of his owne, then they in like manner shalbe punished for their sins.

He teacheth the
hypocrites what
they shoulde do,
In the first parte hee speaketh vnto the Hypocrites in these words, Search they shoulde do, and gather your selues together, yea search

search I saye, and gather your selues together, ye nation, not worthy to be beloued. Wee calleth them a nation not worthe to bee loued, which may be vnderstood as wel actiuelly y^e is, in respecte of their doing; or passiuelly y^e is, in respect of their suffering. Actiuelly, in this manner, that hee may shewe that in them there was no loue or desire of celestiaall or heauenly thinges, neyther that they did desire the kingdome of God, wherevnto euery one ought to strue and contende: passiuelly thus, that they were not worthy of any loue or mercy, and that they could not any longer bee approued of God: both these expositions doe very well agree vnto Hypocrites. For as for those thinges that belonge to heauen, they may easily neglect them, neyther doe they seeke for any thing in their religion, sauing their owne praise, namely that they may be seene of men. And surely God cannot accept nor away with those, that prophane the profession of sayth, with a lye, and dissimulation, the which
 C.3. that

The fifth Sermon vpon

that most excellent diuine power doth greatly abhorre. But what is it, that he doeth commaunde them? Searchē (saith he) and gather your selues together. In the Hebrew there is but one word, which the interpreters doe expounde two wayes. For some doe deriue it out of that Hebrew Radical, that signifieth stubble. And they affirm that here is noted a very diligent enquirie or search, such as men are wont to vse in gathering together stubble, or other very smal things. Others affirm that it is deriued simply, and properly, of the Hebrew Radical, that signifieth to gather and congregate together: because the matter is doubtfull, and yet both senses agree very well with the purpose of the Prophet. I thinke that I shall not doe amisse, if I shall lay open both the senses, by translating that with two words, which in the Hebrew is spoken in one. For (hauing regarde to the first) he admonisheth the Hypocrites that they content not them selues with a vaine shadowe, and

and outwarde ceremonies of benummed superstitions: but so that they should descende more deeply into them selues, and by the rule of Gods worde examine whatsoeuer was in them; that so they might knowe theyr errors, and amende them being known: but hauing respecte to the other sense, hee exhorteth that they which nowe were deuised into many superstitions and sectes, woulde agree in one profession of sayth and true religion: and that in the vnitie thereof, they shoulde bee gathered vnto one G D D. For hee had accused them before, that they worshipped G D D and the host of heauen, and that they did sweare by G D D and Malchom, and wee knowe that this is proper to the Idolaters, that as soone as they are departed from the true G D D, euery one doeth inuent vnto him selfe newe Gods; and so are rent in sunder into very contrary sectes. Therefore this admonition of the Prophet was very necessary, that al men should knowe y God did not allow of their worship,

12 The fifth Sermon vpon

that most excellent diuine powder they
greatly abhorre. But what is it, that
he doeth commaunde them? Search
(saith he) and gather your selues to-
gether. In the Hebrew there is but
one word, which the interpreters haue
expounded two wayes. For some haue
deriue it out of that Hebrew Radical,
that signifieth stubble. And they affirme
that here is noted a very diligent en-
quire or search, such as men are wont
to be in gathering together stubble, or
other very small things. Others affirme
that it is deriued simply, and properly,
of the Hebrew Radical, that signifieth
to gather and congregate together: be-
cause the matter is doubtfull, and yet
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purpose of the Prophet. I thinke that
I shall not doe amisse, if I shall lay
open both the senses, by translating
that with two words, which in the He-
brew is spoken in one. For (hauing
regarde to the first) he admonisheth
the Hypocrites that they content not
their selues with a baine shadowe;
and

which hath allowed of; In vaine doe
 they worship me, teaching the pre-
 cepts of men. And againe, Euerie plant
 which my heauenly father hath not
 planted, shall be rooted out. Further,
 they shall vnderstand, that God
 is not pleased with outward cere-
 monies, which wilbe worshipped in
 heart and truth: neyther doth he hear
 their prayers, whose mindes
 are wandering or farre away
 from him, or whose handes are defiled
 with blood. Whereouer when they come
 to meditate vpon these matters, it is
 needefull for them, their iwi-
 der superstitions and perswasions be
 utterly abandoned, to be gathered
 together vnto God, and to the vnitie
 of his Church. This shal come to passe
 when they acknowledge God onely and a-
 lone, submitting themselves to be or-
 dered by his woord, and shall giue too
 cherit alone, the name and glozie of a
 Father, and vnder him being head,
 growe together, with all his chosen
 into one bodie of his Church. This is
 the true and onely way of saluation,
 which

The fift Sermon ypon

except they should all bee turned vnto him onely.

What they
must do that
haue offended
God in their
superstition.

But from hence wee may gather a generall doctrine, that wee shoulde thinke the same to bee spoken to all them, that haue offended GOD with their superstition, and vnlawfull seruing of him, whatsoeuer they bee. It is required of these (that the iudgemēt of fleshe and the world being put of and reiected) they should examine whatsoeuer they haue, according to the rule of Gods worde. For seeing they did content themselves so well with their owne fancies, they will neuer suffer themselves to bee brought againe into the way, excepte some sharper correction bee ministred. But if they shall take the same out of Gods word, who only can make lawes for his worship, they shall quickly vnderstande, that with one sentence, shall bee dampned, whatsoeuer thinges were inuented by them, that were superstitious: and receaued with authoritie and consent of all men: for it is the worde of GOD alone which Christ in the Gospell

Gospell hath allowed of: In vaine doe
 they woorship me, teaching the pre-
 cepts of men. And againe, Euerie plant
 which my heauenly father hath not
 planted, shall be rooted out. Further-
 more they shall vnderstand, that God
 cannot be pleased with outward cere-
 monies, which wilbe woozhipped in
 spirit and trueth: neyther doth he hear-
 ken to their prayers, whose mindes
 are eyther wandering or farre away
 from him, or whose handes are defiled
 with blood. Whereouer when they come
 to deliberate vpon these matters, it is
 no lesse needefull for them, their wic-
 ked superstitions and perswasions be-
 ing vtterly abandoned, to be gathered
 together vnto God, and to the vnitie
 of his Church. This shal come to passe
 if they acknowledge God onely and a-
 lone: Submitting themselues to be or-
 dered by his woord, and shall giue too
 Christ alone, the name and glozie of a
 Mediatour, and vnder him being head,
 growe together, with all his chosen
 into one bodie of his Church. This is
 the true and onely way of saluation,
 which

The fifth Sermon vpon

which is taught in the word of God,
and figured in the Sacraments, names
ly Baptisme and the Lordes Supper:
the vse whereof among other thinges
is to gather the Church together after
a visible manner, and to p̄serue the
vnitie of the members thereof. Besides
this, as Iesus Christ the only sonne of
God, is vnto vs the author of saluati-
on, so he doth not bestow saluation any
where, but vpon his Church which is
his bodie, and therefore they are with-
out saluation whosoever they be, that
are without the fellowshippe of his
Church. For they wander about vn-
profitable superstitions, neyther can
they euer be remedied, except they be
gathered vnto God in Christ, as our
Prophet doth admonish.

He prescribeth
the Godly their
duties.

But because our nature is slow in
these thinges he addeth a reason wher-
in he sheweth that it is needefull to
put that speedilie in execution, which
he commaundeth, Before (saith he) de-
cree come foorth. So he calleth the
counsell of God, or his sentence which
saith while he hath pronounced by his
Prophets

Prophetes as touching theyr punish-
 mentes. For hee addeth a little after
 by the way of exposition: Before the
 fierce wrath of the lord come vpon you
 before: the day of the lords anger com
 vpon you. But he useth very finely
 the Metaphor or translation of bringe
 forth or bearing, as women doe chil-
 dren. For so he sheweth that the iudge-
 ments or threatninges of GOD are
 not in vaine, but (as a woman with
 childe) to bee great with those punish-
 mentes, which were shortly to en-
 sue without all doubte: but as the
 birth doeth not immediately follow
 the conception; but hath a lawefull
 tyme limited by the Lawe of nature:
 so GOD, although hee had purpo-
 sed to punish any, and hath also pro-
 nounced the sentence against them,
 yet hee deferreth the execution of
 his Iudgemente; and giueth space
 of repentaunce, and receiueth into
 fauour those that turne vnto him.
 For euen thus hee sayeth by Jeremy.

I will

The fifth Sermon vpon

I will speake suddenly against a nation,
and against a kingdome to plucke it vp
to root it out and to destroy it. But if
this nation, against whom I haue pro-
nounced, turne from their wickednes,
I wil repēt of the plague that I thought
to bring vppon them. &c. But if we a-
buse the long suffering of God, our sins
will ware ripe vnto punishment, and
God will bring forth his concealed
birth of iudgement threatned against
vs, in chastising them with deserved
plagues which would suffer theselues
to be reclaimed into the way by no
meanes. It is profitable that we
should be occupied in the diligent con-
sideration of these thinges, that we doe
not after a slumbering manner, con-
temne the threatnings of God. For
as the birth doth necessarily followe,
whē that y is concealed is in a readi-
nes thereto: So the necessitie of Gods
iudgement against those, that stub-
bornely ware frowarde against him,
cannot be auoyded. And heerevnto
maketh that that the Prophet bring-
geth in; as stubble shal pas away in one
day

day, that is, If that decree of God doe
once come forth, and his searce wrath
ware hot against you: you shalbe no
more able to resist him, then the chaff
is able to withstand the fire or winde.
May this your kingdom obtained by so
many yeeres trauell, and established
by the succession of so many kinges,
shall perish, falling to the ground in
one day, or as it were in one minute
or moment of an houre. I am not igno-
rant that others doe read this sentence
otherwise, but I sticke vnto the letter,
neither will I willingly put in any
sentences of myne owne to fill vp the
matter for the helping of a feined or
sense farre fetcht, seeing that of those
things which are in the Hebrew, a fit
sense or meaning may be by one or
gathered out. But wee are admoni-
shed by this place, that none can be de-
fended against God either by mans
force, or long continuance of a king-
dome, if he continue to be wicked still:
nay let vs rather thinke, that by howe
much longer vngodlines hath continu-
ed, it is come so much nearer his ende
And

The fifth Sermon vpon

And as a huge mas of snow, is some dis-
solved wth the heat of the son & windes:
so at the burning heat of Gods Judge-
ment, all thinges doe melte, which se-
med to be eternall, and past ouercom-
ming. The examples of most mightie
kingdoms serue for this purpose, which
storie writers haue reported, after con-
tinuall conquestes of many yeares to
haue sodenly falne to the ground.

He prescribeth
duties for the
godly.

Nowe let vs see the other parte of
this place, wherein hee speaketh vn-
to the godly after this manner. Seeke
yee the Lord al ye mecke of the earth,
which haue wrought his iudgement,
seeke righteousness, seeke lowlynes, &c.
Motte haue interpreted the worde
(Mecke) which in the Hebrew rather
signifieth them that be afflicted or
brought lowe. The seuentie interpre-
ters therefore haue more narrowly
weyed the deriuall, and hadde tur-
ned it (humbly) or (lowely:) for the
Prophet meaneth those, that were
made afrayde, and shaken as well
with the former euilles, as newe
threatnings

TAKEN VVS.

threatnings of almighty **G D D**,
 and had submitted them selues vnto
 his word, and framed themselves to
 the reformation established by Josia,
 vnto the which humbled in heart, the
 Prophet giueth this commendation,
 that They had wrought his Iudge-
 ment: that is to say, they had done
 their duetie, yet therewithal hee exhoz-
 teth them to go forward in the same, &
 with their life and manners to beau-
 tifie the profession of theyr sayth. This
 example teacheth that the godly haue
 neede of instruction, admonition, ex-
 hortation, yea and sometyme of re-
 prehension: for the corruption of na-
 ture hath place also in them, whereby
 it cometh to passe, that they goe a-
 stray, being vnmindfull of their du-
 ties, as wee may see in many exam-
 ples of the most deuoute worshippers
 of **G D D**. Their proud boasting ther-
 fore is ouer grosse & detestable, which
 as though they had attayned to the
 height of all perfection, cry out, that
 they neede no teaching or admonition
 and

The fifth Sermon vpon

and so not without iniurie & reproch
reied such as admonish them saythful-
ly. Let vs see mozeouer what the Pro-
phet requireth of these.

**They must
see God.**

First hee comprehendeth the duetie
of true godlynesse in generall, in that,
that hee biddeth them seeke the Lorde.
This pzecept is very often in the scrip-
tures, and seemeth to be superfluous:
because it is well knowne that God is
pzeent euery where, and that he neuer
departeth from vs, but the matter is
not whether he be pzeent with vs, and
whether hee shewe argumentes of his
pzeence, but that wee may vnderstand
that hee is pzeent with vs, and that
wee should conforme our selues to his
will, that wee may appzehend or laye
holde vpon him after a healthfull ma-
ner. But hauing regarde to this rea-
son, hee is founde in his word, wherein
he maketh himself and his wil known
vnto vs, as we haue spoken els where.
They therefore seeke him truely,
which being bent vpon his word, do
 studie to pzeomote his honour and glo-
ris: which then at length shall come
to

to passe when wee renounce and bid adieu to our fleshly affections, and desires of the worlde, in so much that nothing may now seeme pleasant or ioyfull vnto vs, but that only that agreeth with his will & that wee see to be ioyned with his glory.

But because the hypocrits also protestesse this care, and woulde seeme altogether to be such as seeke the Lord, and desire to aduance his glory, the Prophet sheweth by what tokens the godly ought to declare this studie and care. Namely by the studie of Justice, and of meekenesse, or rather lowlinesse and humilitie. For hee addeth, seeke Justice, seeke Meekenesse. It is the propertie of Justice too giue to euery one his owne, and it reacheth as well vnto God, as vnto thy neighbour: but hee comprehendeth in the first member those things that belong to God, for as much as he commaundeth vs to seeke him: but that Justice y^e belongeth vnto men, is twofold, to witte publique & priuate: publique iustice belongeth vnto Magistrates, whose duetie is to pre-

By what token
it may appeare
that wee seeke
God.

D.

serue

The fifth Sermon vpon

serue the common peace, to minister the lawe holply, to rewarde the good, and punish the wicked, and what pleasure these thinges ought to be vnto vngodly Magistrates, it is knowne even by that, that they are so often brought in, in the lawe and Prophets: and because it is manifest, that no nation hath long abiden in safetie, wherin the lawes of the common wealth were either solde for money, or neglected. Priuate Justice is that that belongeth to euery one particularly, and commandeth vs to performe duetie to euery man, respecting as well our owne calling as theirs. The effectes of this Justice is, that we giue due honour to our parents, and al others, which are to vs in steede of parents: That parentes haue an honest regarde to their children, as well touching their bodies, as mindes: that wee bee carefull to profit our neighbour according to the rule of charitie, that wee doe him no iniurie, wherby either his body, or good name may be endamaged. To conclud
that

that we bridle our thoughts and lusts
so, that wee commit nothing against
the Lawe of charitie and iustice: and
verily they that seeke **GOD** with al
their heart, doe neuer neglect those du-
ties, which by his commaundement
we owe vnto others. But that men
should not please them selues in these
things, or put the desert of saluation
in them, the Prophet willeth them to
 studie for humilitie, which causeth vs
to be wholly subiect vnto **GOD**, and
teacheth vs to depend vpon his grace
and goodnesse, as Christ admonisheth
in Luke, Chap. 17. When wee haue
done al, let vs say, wee are vnprofita-
ble seruaunts. This may bee seene in
all the Saints of **GOD**, whose pray-
ers are, Enter not into iudgement
with thy seruaunt, O God: for if thou
be extreme to marke what is done
amisse, O Lorde who may abyde it?
Neither doe they at any tyme forget
that saying of Christ, Without mee
you can doe nothing: And that which
the Apostle doeth plainly say, What

p. 2.

Psal. 143.

& 139.

Iohn. 15.

1. Cor. 4

hast

The fifth Sermon vpon

hast thou that thou hast not receiued: but if thou haste receiued it, why boastest thou as though thou hadst not receiued it. But seeing God requir-
eth these thinges of them that be god-
ly, it is euident enoughe, what ac-
count they are to be made of, which
professing a loue of godlynesse, doe ey-
ther not regarde the duties of Justice,
and lyue rather as an Epicure then a
Christian, or els they put rewarde in
them, and doe boaste that heauen is
due for them, which the Pharessees did
in tyme past, & all at this time doe, that
are puffed vp with the leauen of papi-
strie.

He giueth
hope of saluati-
on to the godly.

Moreover the Prophet ministreth
the reasons to the godly, whereby they
may be stirred vp. For first he giueth
them hope of saluatiō, least they should
think, that they laboured in vaine: and
should therefore become more slacke.
For we knowe that the godly doe of-
tentimes beginne to be troubled, be-
cause they feare, that they them-
selues

selues must bee in the same danger,
 and perishe with the wicked. The
 Prophet Zephaniah therefore salueth
 this temptation, when hee saith, If at
 any time yee may bee hidden in the
 day of the Lordes wrath. Hee promi-
 seth them a hyding, which they must
 haue vnder the winges and protection
 of **G D D**, least they should come to a
 wicked ende with others: but hee spea-
 keth modestly, or rather as it were
 in doubt, not because hee eyther doub-
 ted of the grace of **G D D**, or would per-
 swade others to doubt, but that they
 may admonish the again of modestie, &
 lowlinesse, which hee had commended
 euen now. Least verily they shoulde
 thinke that **G D D** was necessarily
 tyed vnto them, or els that he were in
 their debte. Moreover (as we haue
 els where admonished) those promises
 ought to be vnderstood, not of remissi-
 on of sinnes (the promises whereof
 are surely established with the god-
 ly) but of the outward helpe of **G D**,
 any deliuerance out of dangers, han-
 ging ouer their heads, which sometimes

The fifth Sermon vpon

is put of more longer, when neede requireth that wee shoulde haue longe exercise. But if the Prophet speaks so modestly of the godly: what is to be thought of the wicked, which do despise the admonitions and threatnings of **GOD**? Peter saue this, when hee sayde, If the righteous shall scarce bee saued, where shall the wicked, and the sinner appeare? For although the Citie, and the Temple being ouerthrowne, the people was carryed away vnto Babylon, yet they were hidden; and founde sure assistance in God, as many as folowed this counsell. For Jeremy had 6 Babylonians assistant, & very helpful vnto him. Daniel and his fellows were liberally appointed, and were afterwarde aduanced to very high degrees. Jecho-nias also, who being skarred with Jeremies talke, went into voluntarie exile, and was wonderfully preserved many yeares. And euill Merodach, had him in great regarde, being brought out of prison, and made him more excellent

1. Pet. 4.

2. Reg. 25.
Jer. 52.

the Prophet Zephaniah. 60

cellent then all his Princes . And it is no doubt, but many others also, that shewed them selves obedient vnto GOD, tried the trueth of this promise.

Secondly the Prophet sheweth the greatnesse of the daunger: that by this consideration he myght stir vp the godly to a constant trust of Gods promises, and an earnest studie of godlynnes: Because Haza is forsake, and Ashkalon is made desolate, they shall driue out Ashdod at the noone day, and Ekron shalbe rooted vp . The meaning is, that the hurly burly of the warre, that was at hand, should be so great, that it should come euen to the nere Cities of the Philistins, which as yet were not overcome, although they were sometime punished with great slaughters . But the Prophet vseth a very *Paronomasia* beautifull resemblaunce of wordes, where hee speaketh of Gaza, and Ekron, which they that are skilfull of the Hebrew tongue, may very well note, that they may easily see

V.4. that

The fifth Sermon vpon

that y^e Prophets were neither bulke
full of the arte of Rhetorique, neyther
yet without their eloquence. But, saith
he, They shal drive out Azot⁹ at noone
day, that hee may shew that their ene-
mies shall fall vpon them without
feare openly at noone tide: but his mind
was, before all others to name those
cities, which wee knowe were most
troublesome to the people of God: that
by that occasion hee might passe to the
third parte of this sermon wherein hee
giueth a remedie for that offence,
which sprange of y^e vntinely & vnnieet
reioycing of y^e heathen, whē y^e people of
GOD were led away captiue. Let vs
apply these thinges to our selues, and
when we see tokens of Gods wrath e-
uery way appeare, let vs be humbled
vnder his hande, and seeke him in righ-
teousnesse and lowlinesse, and wee in
like manner shall finde sure helpe
and safetie for our selues in Christ Je-
sus to whom is due al thankesgiuing,
all honour, glory and power for ever.

Amen.

The

The sixth Sermon.

The Text.

5 **W**Oe to the inhabitants of the Sea coast : the nation of the Cherethims : the woord of the Lord is against you : O Canaan the land of the Philistines : I will euen destroy thee without an inhabitaunt.

6 And the sea coastes shalbe dwellings and cotages for shepherdes and sheepefoldes.

7 And that coast shalbe for the remnant of the house of Iudah, and to feed therevpon : in the houses of Ashkelon shall they lodge toward night : for the Lord their God shall visite them and turne away their captiuitie.

8 I haue heard the reproch of Moab and the rebukes of the Children of Ammon, whereby they vpbraided my people, and magnified themselves against their borders.

8 Therefore as I liue, saith the Lord of hostes, the God of Israell, surely Moab shalbe as Sodome, and the children
dren

The sixth Sermon vpon
dren of Amon, &c.

The argument
and vse of this
place.

Iohn. 21.

Abdia.

Psal. 137.

The prophet hauing exhorted y^e godly to constancie of faith, commeth to the 3. part of his sermon, wherein he threteth destruction to the Gentiles, being their enemies. These were the special causes of this discourse: the 1. is y^e corruptiō of nature, wherby it cometh to pas, y^e for y^e most part we looke vnto others, when we be afflicted, & do think y^e we are worse delt wth, thē we deserue, if so be y^e any feare better then we our selues. Which may be sene by Peter, whē he was by christ Iesus admonished of suffering y^e punishment of death for y^e doct^rin of the truth, & sought not, as he ought, to prepare himself thereto, but what should becōe of Iohn, whō he saw that christ loued more then y^e others. An other is, y^e stumbling block, y^e was laid in y^e way of the godly, to their great grief, when they saw the wicked malapertly triumph over thē, being afflicted vnder the crosse; & frō thence to take occasion to speake euill of faith & true religion, which thing was done when the people were led away to Babylon; but the Prophet for seeing this, teacheth

teacheth them y^e God in déede will begin with the Iewes to punish, but wil passe from them to the nations adioyning, which must vtterly be destroyed, & that to the profit of his owne people, which at the length being returned frō their captiuitie, shall inioy al this land of the Heathen their enemies. And amongst these he nameth the Philistins, the Moabits, &c, whom we know to be the auncient enemies of the Church, which vnder the cloak of a league, had befoze very notoziously mocked Ezechia, & al the people of God. Lastly hee *I/ay. 20* addeth vnto these the Babylonians, which must also be punished of God, so soon as they haue finished their course. But this place conteineth a generall doctrine, and consolation. For first we are here taught, that God is the God, not only of his people, but also of other nations, & that he doth bend the rygoz of his Iudgement against al men: secondly we see that it is no new thing, if any time we perceiue that the Church is very roughly dealte withall; and that no man ought to bee offended there.

The sixth Sermon vpon

therewith, for then also hath God especially an eye vnto it, who as hee doeth resourme it with correction, so in the ende he turneth his iudgement against them that persecute it.

He threatneth
the Philistines.

But because in our sermon yester day, he began to speake of the destruction of the Philistines, that he might as it were with this example make the Iewes afraide, he doeth of them begin this discourse: and in the entrance hee describeth the situation and manners of that nation: that thereby it may be knowne of whom he speaketh, and for what causes especially they must bee punished. Woe to the inhabitours of the sea coast: the nation of the Cherethims: the woord of the Lorde is against you, O Canaan the land of the Philistines. He calleth the line or coast of the Sea, that countrie y^e is stretched euē vnto the sea. For by a figure called Synecdoche or Metonimia, a line is takē for a lot or share falling to any mā, because men do vse a line in measuring or parting of ground. So doth Moses

Moses call Jacob, that is to say, Israel *Dent. 32.*
the line of the Lordes inheritance: and *Psal. 18.*
David sayth the lines are fallen to me
in a faire ground, and, by and by af-
ter expounding the same, he sayth, that
a goodly inheritance befell him. But
it is well knowne by them that haue
written of countries to describe their
situations, that all this coast borde-
ring vpon the Sea, was in times past
very famous by reason of five cities,
whereof the Prophet hath alreadie na-
med fower, as Amos also doth, which a
little before threated them with de-
struction. Gaza lay more towardes
the South, then any of the other: this
was famous by reason of a haue there.
which Constantinus afterwarde after
his own name called Constantia. But
Iulianus restored vnto it againe the
olde name, perhaps because of the ha-
tred he bare to Constantinus, and for
that he was delighted with the rem-
nantes of Gentilitie or Heathennesse.
Pert vnto this was Beth, where Da-
liah the Giant was borne, and is
here omitted, eyther because it was
utterly

The sixth sermon vpon

utterly rased , or else was of lesse
value then that it shoulde come in
any reckoning : the third was Ash-
kelon, where Antipater the father of
Herod the Great was afterwarde
borne : in the fourth place was A-
zotus, which among all the cities of
Syria, as Herodotus writeth , abode
the longest siege , when Psalmeti-
cus was King of Egypt , whereby
it may appeare , that it was very
well furnished for the warres . Meta
calleth it the mart of the marchan-
dise of all Arabia , which was the
cause that it was so corrupted with ri-
ot and delicatenes , that the manners
of Azotus grewe into a byword. With
these is Akron reckoned, being builded
vpon the maine Land . Furthermore
the Prophet tearmeth al that country
by two names, whereby he sheweth
foorth their manners . First he calleth
them the nation of the Cheretims, that
is to say, of the that destroy and plucke
vpp by the rootes. By which name one
of Dauid his legions was called, being
situated next vnto, or at the kings
hand

hand. Wee knowe that Warriours
 are roughe and cruell, and it is too
 bee beleueed that they gotte them
 that name as bloody and cruell men
 are woonte too doe, which seeks
 for prayse by murdering and ouer-
 throw of whole nations. Then hee
 calleth them the Canaanites, partely
 because they came of the offspring of
 those that remained of y^e Canaanites,
 partly, that hee might shew, that how-
 soeuer they were outragiously bent,
 G D D made no more account of
 them, then of the Canaanites, which
 erstwhile hath appointed them vn-
 to destruction. And he doeth not
 without an earnest expressing of
 his entent or meaning, tell them
 by the way, that the woorde of
 the Lord is against them. As though
 hee shoulde say, the people of G D D
 must indeede be punished, and you
 shall see them led away into captiuitie
 but the iudgement of G D D will
 not stay there, but from thence it
 shall also come vnto you, which
 muste no lesse be punished then they.
 By the example wee are admonished
 that

The sixth sermon vpon

that the iudgmentes of God are sometime deferred, but not altogether taken away: these should haue beene destroyed with the other Cananites about .800. yeeres befoze this, when the Israelites entered the land promised their fathers, Josua bieng their captain and guide. But they abode still in their roomes, partly thzough the slouth of the Israelites, who being amazed with the labours and daungers thereto belonging, sought for ease and quietnes: partly by the determinate counsell of God, which would haue some to remaine, by whose vngodlines the vertue of the Israelites should be exercised, least they flowing in ydlenes, should waxe woorse and woorse and come to nothing. But because they regarded not the counsell of God, but being puffed vp with pride, assaulted the church, shed innocent blood, spent their life defiled with euery kind of wickednes, the Lord forsooke not his owne cause, but punished them being past mendment, with that ouerthrow which lately they had deserved. There

bee

bee in the histories many such examples, in the studie whereof they ought diligently to be occupied, which therefore promise them selues, that they shal neuer be punished, because as wel they, as their forefathers had liued long in their beastly & corrupt manners, not tasting thereby any harme, or discomfortie: for God hath his certaine causes, for the which hee winketh for a time, but he hath also appointed the very houre vnto euery one, wherein they must be plagued for their transgressions.

But let vs see what the Prophet threatneth against these Philistines. I will roote thee out, that there be none to inhabite thee. Therefore he threatneth a generall destruction, and afterward describing the face of the earth, discovered to the inhabitantes thereof, he saith, that the Sea cozt shalbe dwellinges and cotages for the shepheards, & sheepfolds. He nameth y line of the Sea or sea coast: again, y he may compare the present state of the countrey with that destruction that followed

The punishment of the Philistines.

The fifth Sermon vpon

not much after . The meaning is
this: that coast of the Philistines that
lyeth next vnto the Sea, which at this
tyme, by reason of the hauens, and
thronge of Merchants is famous. In
the furniture of Cities and Towers,
in princely building of Palaces, moste
pleasaunt store of orchardes and gar-
dens, doeth far passe other nations,
shal in short time be destroyed, and be-
come a receptacle for poore shepheards,
which shall drine their heards thither:
and it shall come to passe that their
winecellers and their warehouses,
made vnder the earth, filled with most
pleasaunt spices, shall be turned into
sheepfoldes. And thus hee sheweth the
iust iudgement of God, which will pu-
nish them with horrible destruction,
which haue destroyed other countries,
and haue gotten themselues a name of
their destroying, in that they would
be called Cherethim, which is (of de-
stroyers.) This is the lot of al them y
be such: and certainly the law of nature
sayleth not, which is confirmed by the
authoritie of Christ himselfe, saying:
With

With what measure you mete vnto others, with the same shall others mete vnto you. Whereof because we haue spoken moze at large in an other place, it may suffice to haue noted these thinges. But because the Prophet spake these things for the comfort of the godly: he teacheth also that all this shall fall out for their good. For he addeth, The sea coast shall be for the remnant of the house of Iudah: that is, all this country shall fall to them, which by the singular goodwill of God, shall be preserved out of Iudah. They (I say) shall feede there, and shall rest in the houses of Askalon in the night: where the circumstance of the time doth note the quietnesse, and dooth promise that the possession of the land shall be safe, and without daunger. Hee addeth in the place of confirmation, Because the Lord their God wil visit them, & bring again their captiuitie: which was necessarily adioyned, because it should haue bene a mockery to promise these countries to thē, which he said should be caried vnto Babylō) except they were

The sixth Sermon vpon

made very certaine of their returne.
But he restraineth this promise to
them that remaine, (as other Pro-
phets doe also) because the number of
the wicked was the greatest, which
must utterly be destroyed. But these
thinges are fulfilled two manner of
waies: for first they that returned fro
Babylon, had these countries in posses-
sion, and in the historie of the Macha-
bes, it is written of Jonathan and Si-
meon, that they brought Baza and Al-
kalon with the places there about into
the Iewes subiection. Againe we reade
in the Acts, that the Apostles with the
preching of the Gospel ouerwent these
very same cities with the whole coun-
trei of the Philistines, so that they
came vnder the gouernment of Christ,
who being borne of Iuda, as touching
the fleshe, of the remnaunt wherof hee
spread his kingdome al about both far
and neere. And here againe doeth the
worthines of the Church appeare, for
whose cause God doth either preserue
& keepe in safetie most mightie nations,
or els doth scatter and cut them of, if
they

Macha. 10.

11.13.

Acts. 8.9.

they continue to molest or trouble the same: we haue brought exāpls herof in an other place, neither ought wee to doubt thereof, although it be sometime brought to a small number. For there will alwayes be some remnant, wherof as of a most fruiteful seede the Church doeth spring againe, and is wonderfully spread abroad, contrary to that that all men might looke for.

Furthermore the Prophet passeth from the Philistines vnto the Moabites and Amonites, whome he coupleth together, because they were brethren, and did with like rage at all times invade the people of G D D: they came of Lot, whom Moses testifieth to haue bene drunken, and to haue laine with his daughters. And although they were nigh of bloud to the Jewes; yet (as wee haue noted in Amos) they bare an enemies minde against them. But they did then especially declare their hartes, when the Jewes were led away captiues by the Babylonians. For then they triumphed o-

The Moabites and Amonites.

Amos. 1. 2.

The sixt Sermon vpon

ner them, being overcome, and went
aboute to stretch the boundes of their
kingdome euen vnto Iuda, as we shall
heare by and. This was a great and
very bitter cōsey, wherewith the faith
of very many was tryed, when they
saw the chosen people of G D D to be
overcome by the wicked; and the Gen-
tiles borne of incest, safely to enjoy
their possessions: and should heare the
reproches of the same wherewith they
did girde at, and deame the true reli-
gion, or did hazard or bring into daun-
ger the glory of God himselfe. The
Prophet Zephaniah therefore dealeth
diligently against them. For first be-
cause G D D may seeme vnto many
to be blinde and deafe, seeing that such
thinges were committed and spoken
by these, and that without punish-
ment: he bringeth in him selfe, saying:
I haue heard the reproch of the Mo-
abites, and the rebukes of the children
of Ammon, wherby they vpbrayded
my people, and magnified them selues
against their borders. In which words

hee describeth their wickednesse, and teacheth them, that hee is not ignorant of any of those things. As touching their sinnes, he accuseth them of two things. First, because they reproched the Jewes, and spake many things cōtumeliously, not only against the Jewes, but also against GOD and his true religion, which these Jewes professed. The other is: because they exalted themselves: that is, they enterprised many things very proudly against their broders, while they would haue layde the countrey of the Jewes vnto their own land. Amos in like manner rebuketh this desire of enlarging their kingdome, in the Amonites, which affirmeth that they abstained not from ripping vp of women great with childe; insomuch that by that kinde of crueltie they constrained the Galaadites to yelde them selues. And Jeremy speaketh vnto the same, Hath Israel no childe? *Iere. 49.* haue they none to inherit? why therefore doth Malchom possesse Gad, and

The sixth Sermon vpon :

his people dwel in his cities. Both these
sinnes were befoze all others very de-
testable , and woorthy of greuous pu-
nishment , for triumphing ouer them
that were brought lowe, they offended
against the lawe of nature , which tea-
cheth to be wayle the, & in y^e calamities
of others to acknowledg that the com-
mon chance of all men is besfraught
with misery and wretchednesse . But
for asmuch as they gaue the raine to
saussie speech both against god & his ser-
uice it appeared y^e they had put of altast
of religion. Againe , forasmuch as they
inuaied that land which God had pro-
mised to Abraham, and did giue it, not
without many wonders , to be inha-
bited of his posteritie , this iniurie rea-
ched both vnto God himselfe , neyther
yet did they shelve themselves thanke-
full as they ought vnto Abraham, who
in tyme past brought their progenitour
into this land, & being take captiue he
deliuered him from the hand of his e-
nemies . These things ought too bee
marked of those that are pricked with
the like desire of bearing rule. For we
knowe

know that God in olde time distributed to euery natiō his land or cuntry. They therfore offend against him who soeuer they be that stretch out farther their boundes being by him appointed. And although God bleseth their woddnes in punishing those that abused his gistes and benefites, yet the selfe same shall not scape unpunished, as we haue taught in an other place by many examples. But in this place it is full of most sweete comfort, that he saith, he hath heard their reproches & rebukes. For heereby they might learne, that God would neuer leaue to care for the, although he suffered them some space to be afflicted, but that that is spoken of them ought to be applyed vnto all: for God both heareth and seeth in euery place of the earth whatsoeuer is purposed against those that be his. And because his glozy is coupled with their safetie, he neuer doeth neglect it. Let vs therefore be mindful of these things as often as we heare the reproches and scoffes of the wicked, neither let vs think

The sixth Sermon vpon

think that eyther the glozie of God, or our welfare is any whitte impayred thereby.

The punish-
ment of the
Moabites and
Ammonites.

But lest any man should thinke that God is but an ydle beholder, hee denounceth the punishment, which he hath determined to plague the with, and that with such an earnest auouching, that therevnto he addeth an oathe, saying (as I liue) which is to say, as surely as I am God & liue for euer, so surely shall that come to passe that I now speake. And that the authoritie of this protestation may be the greater, the Prophet maketh a description of God, calling him the God of Israel, the Lord of hosts comprehending therein the power and goodnes of God, that he might shewe that he is able to bring to passe whatsoeuer he threatneth against his wicked enemies: and that he will do it because he is bound to his people by a peculiar couenaunt. But what is it that he thretneeth? that Moab shalbe as Sodome, and the Children of Ammon as Gomorha. &c. He seth those examples which the Prophetes

phetes alleage for the most parte when they woulde declare any extreamie miseries or calamities: but because they were not utterly burned vpp with fire from heauen, he addeth to expounde himselfe, their place shalbe ouergrown with nettles, and shalbe Saltpits, and a perpetual desolation. The meaning therefore is, as the cities of the Sodomites & of the of Gomorha together with all their fieldes are turned into a stinking lake, and (as Strabo writeth) into a soyle that someth dust & ashes: even so shall all the region of the Moabites and Amonites be made desolate and barren, and shall so remaine for ever. And surely it is well knowne, that those nations were neuer restored againe, and that with them their kingdomes also and whole gouernement of their common welth came to naught: sauing that in these latter ages a mixt multitude of vagabondes, out of all nations flocked thither, which vsurped to theselues y auncient name of y Arabiēs. And these, because they neuer submitted theselues to any
law

The sixth Sermon vpon

lawful gouernment, liued for the most part by rapine. And Mahomet coming of their offspring, began superstition in the Turkes kingdome. But as he spake of the Philistines: so also he speaketh of these: The remnant of my people shall spoyle them, & the remnant of my folke shall possesse them. Which thing because it cannot be expounded of the Jewes returning from Babylon, it must be referred to the Apostles and their disciples, which preached Christ in these countries also, and they ordeyned Churches as the holy Scripture beareth witnesse of Paule. And christian Religion flourished in those quarters, for certaine yeeres, vntill Mahomets outrage, as I sayd before, troubled all Churches. But the example of these nations doeth teach what remaineth for them, that neuer cease to bere or assault the Church of God. For seeing they would not giue place vnto Christ, vnto whom his father hath giuen al nations, yea the vttermost borders of the earth: they were wooed this in the ende to loose all that they had

Galat. 3.

had: & there can no order other wise be taken for them and their countrie, but by submitting themselves to be governed by Christ. Heereunto serueth the vehement conclusion of this place. This fell vpon them for their pride, because they were reproched and magnified themselves against the people of the Lord of hostes. He tooth principally name their pride, that the Jewes might be lesse grieved therewith when they should heare that they should be so greuously punished for the same, and hee calleth them the people of the Lord, that he might destroy the wickednes of the other nations more at large, and might prooue more assuredly that the iniuries which they offered them, should not be unpunished. But let vs learne out of this place, that nothing is so detestable and hateful vnto God as pride: that principally where with men doe aduance themselves against God and his woorde, and doe desire to oppresse his Church. This is the cause of many sinnes, which God suffereth not to scape unpunished, we
neede

The sixth sermon vpon

weede not to bring any examples, because they that read histories, do meete with them euery where, and many do fall out euery day, both priuate and publik, that may witnes these things, therefore let not the pride of the wicked, which continueth not long, offend any man, but let vs be humbled vnder the mightie hand of the Lords, which shilthreth those, that are afflicted vnder the crosse, and will in the end make them inheritozs of the heauenly glory, with his Son Iesus Christ: to whome be thanks giuing, glory, honour and power, woꝛld without end.

Amen.

The

The seventh Sermon.

The Text.

11 The Lord wilbe terrible vnto them: for he will consume all the goodes of the earth, and euery man shall woorship him from his place, euen all the Iles of the heathen.

12 Yee Morians also shalbe slaine by my swoord with them.

13 And he wil stretch out his hād to the north, and destroy Ashur, and will make Niniue desolate and wast, like a wildernes.

14 And flockes shall lye in the midst of her, and all the beastes of nations, and the Pellicane, and the Owle shall abide in the vpper postes of it, the voyce of the birdes shalbe in the windowes, and desolations shall bee vppon the postes: for the Ceders are vncovered.

15 This is the reioycing citie that

The seuenth Sermon vpon

dwelt carelesse, that saide in her heart,
I am, and there is none besides mee:
how is she made wast, and the lodging
of the beasts? euery one that passeth
by her, shall hisse; and wag his head.

The argument
and vse of this
place.

They that be godly, know that affli-
ctions are sent from aboue, that
they being chastised therewith, might
amend, and be made safe: yet the same
are wont greatly to be offended, if in
the meane season while they be afflic-
ted, they see the wicked and open ene-
mies of God to be in prosperitie, and
not without the reproch of the name of
God and his true worship to triumphe
ouer them. This befell the Iewes
when they were led away vnto Ba-
bylon. For the Philistines reioyced in
their miserie, whom David afore time
had brought in subiection: the Moabites
and the Amonites being of their owne
blood, leaped for ioy, and together with
their enemies scoffed at them. And in
an other place we saw that the Ioune-
ans did the like: & before these things
came

came to passe, the power of the Egyptians, and Ethiopians, was great, who slew the most godly king Josia, being overcome in battaile, and carryed Joacham his sonne into Egypt. Besides this they save the power of the Babylonians to increase very huge, which did openly p[ro]fesse hatred against the true GOD and his true religion, and did tauntingly hit the same in the teeth of the miserable captives. Were therefore was neede of diligent instruction, which the Prophet in this third parte of this sermon adioyneth. For he teacheth that GOD beginneth with his people to punish, but afterwarde hee passeth from them vnto the other Gentiles, which now take pleasure in the miserie of his people. And a litle before he spake of the destruction of the Philistines, and after of the Moabites, and Ammonites: & in his prophecies hath brought in certaine things of the kingdom of Christ vpon earth, and of the spreding or dispersing thereof. Now it followeth of the rest.

In the beginning before he doth by
 K. name

The seuenth Sermon vpon

He sheweth that
the kingdome
of God shall be
spread euery
where.

name reprehend any, hee confirmeth
that he had spoken as touching the en-
ioying of the enemies Lande, and ad-
uancing the kingdome of Christ o-
uer the, and he answered twoo things
which seemed especially to bee against
the matter, that is to say, the huge host
of the enemies, and the worshippinge of
their Gods, which was established by
the succession of so many yeares and
victories. The Lorde (saith he) will be
terrible vnto them: for hee will con-
sume all the Gods of the earth, and
euery man shall worshippinge him from
his place: euen all the Iles of the hea-
then. The meaning is thus: The
power of these Gentiles seeme in dede
to be such, as cannot be ouercome, nei-
ther that the matter shal euer come to
that passe, that these false Gods be-
ing reiected, the worshippinge of the true
GOD shall bee placed in their lands.
But this matter must not bee tri-
ed by mans witte, but wee must be-
holde what GOD both can, and
will doe, but hee which in his deter-
minate counsell hath hitherto suffe-
red these thinges to come to passe, as
if

if eyther hee would not, or could not defend the glozy of his owne name; when that time shall bee expired, which hee hath befoze limited, hee will shew his power, not without great terroꝝ against those his enemies: so that they shall not be able to resist him, but that he wil execute y^e, that he hath now promised.

But as touching those Gods of the Gentiles, whoine the boldnesse of very foolish men inuented, and the foolishnesse of them that be superstitious hath brought into so great regarde: the same God will bring it to passe, that they being woꝝne, wasted or weakened with a rotting consumption, shall wyther and come to nothing, and dye out of y^e remembrance of men. Then shall that golden time beginne, when euery man shall woꝝship the true God from his place. That is, when true religion shall be spꝛed thꝛough the whole woꝝlde, and not as it hath bene (hitherto) tyed to one nation, yea all the fles of the Gentyles shall woꝝhippe him alone: but it is to be

The seuenth Sermon vpon

noted, that the Hebrewes call the region lying beyonde the seas, the Isles of the Gentiles, all which in tymes past, we know to be drowned in ykesome superstitions, and to haue bene cleane separated from the true worshoppe of God. These thinges were in part fulfilled, when all these nations together with their Gods & superstitions were by the horrible iudgement of God cut of, and cleane wiped away. And then also when Nabucadnezar (being chastised with the rod of **GD**) by his kingly edictes proclaimed the true worshop of God, through all the East parts: which thing Cyrus also and Darius did after him. But these thinges were fulfilled principally in Christ, which is this great stone in deede, y being rowled back without mens hands, made an end of those old Monarchies: Daniel had foretold that it should so come to passe: at whose coming also the Gods of the heathen were consumed, and came to nothing. For first in those dayes the Jewes were scattered

tered almost ouer all the worlde, amonge whome, Luke writeth that many were religious: who although they wanted the knowledge of Chyll, yet they spread the seede of more pure religion, as concerning the worshiping and praying vnto one **G D D**, and from thence also they proceeded afterwarde to those thinges that did concerne the promised Saniour of mankinde. Afterwarde followed *Acts. 8.* the Apostles, which by the free preaching of the Gospel made against those their Gods and superstitions, and the Daecles ceased at that time also (as the story writers of the heathen doe testifie,) whereof the greatest authority of those Gods did depende. And so by little and little it came to passe, that those Gods, with their superstitious seruing of them, came to nothing: and they being rooted out of mens remembraunces, the true knowledge of **G D D**, shined ouer all nations, which then did inuocate and worshippe him, not onely at **B. 3.** Jeru

The seuenth Sermon vpon

Iohn. 4.

Jerusalem, but ouer all the worlde, and that in spirite and trueth as Christ him selfe hath taught. And that this thing was brought to passe neither by the counsell nor strength of men, but by y^e woonderful power of God it is thereby manifest, y^e the preaching of the Gospell preuailed ouer all the worlde, notwithstanding manie Romane Emperours, who then ruled ouer al nations, strove against it. Nay when Iulianus the Apostata, bent all his force to restore againe the superstitions of the Gentiles, God by a most manifest and dreadfull token declared that now an appointed consummation was come, wherby those superstitions must wither & bee quite extinguished. For the temple of Delphos, then the which none was more renowned, in the worlde, by reason of the antiquitie of the oracle, was swallowed vpp and vtterly destroyed with an Earthquake and fire powred downe from heauen, and that euen then when Iulianus sente Ambassadors thither

The Temple
of Delphos is
destroyed.

ther, to enquire what shoulde be the
ende of the Persian warre. And see-
ing before this, it was foure times on
a flaming fire, that is. First when the
people of Thessalia called y Phlegians
or Apites burned it: secondly in the
time of the Persian warres: thirdely
when the people of Phocis, did
set it on fire: And lastly when the army
of Brennus, destroyed Grece, and was
notwithstanding so oftentimes resto-
red againe. But when God destroyed
it without mans hand, it was neuer
againe restored. Besides this it is
known, that the names of these Gods
were forgotten amongst most men:
and of so many thousandes, as Varro
plainly reporteth that were worshyp-
ped in tyme past, scarce a certaine
fewe are remembred by name, which
the Braynsicke, and vngodly Astrolo-
gers did thrust vpon those that be ig-
norant and vnskilfull. Zephaniah
therefore hath truely foretolde this
thing, that hee myght comfort his
people. And this Prophecie ought
to serue vs, to the same purpose, that

The seuenth Sermon vpon

Wee suffer not our eyes to bee daseled with the power of superstitions of the wicked. For that God in very dede is dreadfull, euen Iesus Christ, to whom every knee must bow, and every tounge sweare by, which as in times past hee crashed in sunder the Gods of the nations, so in this last olde age of the worlde, hee will abolish all antichristian worship, & all men, that would be that the same should be preserved and kept, struing against him in vaine.

The description
of the kingdom
of Christ,

But in the meane season, this description of the kingdome of Christ, must be diligently marked, that wee may learne to iudge as well of our selues, as of others that bragge of that name. In it shall all false Gods be consumed, because they cannot be matched with him, that giueth his glory to none other. Besides this every one doth worship him in their place, neither do they tie him to any certain place, whō they know to be present euery where, and whose glory is spreade ouer all. They therfore doe in vaine challenge to them selues the name of Christ, which
eyther

eyther ioyne any copartners with him, or any Gods to bee his vicegerents or vicars, and that with his true worshippe doe myngle vnprofitable superstitions. As many also as bynde his merit to certaine places, and doe from hence so declare it, against that he himselfe hath aduertized. But these trifles and superstitions being let passe, let vs embrace the goodnesse of God, who as he hath conteyned abundantly all the way of saluation in Christ, so he offreth vs his presence euery where, that wee neede not run from place to place, nor yet spende our time in trifling superstitions.

These thinges being before hande declared, the Prophet passeth to the Ethiopians, saying: Ye Ethiopians shall be slaine by my sword with them. But we must before all thinges note, that the Egyptians and the Ethiopians or Morians were ioyned together vnder one king; namely because the Egyptians stretched the bondes of their Empire vnto these Morians. And againe we read that the Morians sometime ru-

The Ethiopians and Egyptians.

The seventh Sermon vpon

led in Egypt of whom these are named by Eusebius. Sabacus (whom the scriptures call, So or Sua) Sebicus Tharacus & Merres. It was needeful þ he should make special mention of these, because there was many both olde and newe iniuries of them offered, against the people of God: for in times past, the Israelites had serued a harde bondage in Egypt. Sefakus also, in the reigne of Roboam, wasted Iuda and toke away the treasures of the Temple, and of the kings house, unto whom the Moziars were now ioyned, as the scriptures doe declare. Also Sera the Mozian made ware vpon the King of Asia, then the which we scarce read that any was waged with greater number of souldiers. For it is reported that hee had a thousande thousandes of souldiers, which were all slaine together. But vnder Ezechia they made a craftie league: and in Ilay are read the wordes of the Moziars, full of pride, wherwith they did despitefully rebuke the miserie of the Iewes. Go ye swift messengers (say they) to a nation

2. Reg. 17.

2. Par. 12.

2. Par. 14.

1. Kings 11. 16. 17.

1. Kings 11. 16.

Esay. 18.

nation that is scattered abroad and
 spoyled, vnto a terrible people from
 their begynning, and hicherto: a na-
 tion by little and little euen troden
 vnder foote, whose Lande the flouds
 haue spoyled, &c. Furthermore the
 very same afterwards slew Josia, that
 holy & most wel disposed king: which
 was the most principall cause, why
 the Iewes (the strength of their own
 kingdome being wasted) lay open to
 the inuasion of forren enemies: least
 therefore any should bee offended, at
 the succeeding of this faythlesse and
 cruell nation, it was needefull that
 the destruction therof should be threat-
 ned. Therefore God adding this par-
 cell to those that before were declared,
 saith by his Prophet: And ye Mori-
 ans also shall be slaine with my sworde
 with them. As though he should say: it
 is so far, y^e the Ammonites, & Moabites
 shuld escape those plagues y^e they haue
 deserved, y^e those that be farthest of shal
 not escape the: & he did of purpose name
 the Moabians rather the y^e Egyptians,
 y^e thereby he might shew the rigour of
 Gods

The seventh Sermon vpon

Gods iudgement to be past auoyding.
Jeremie also after the same manner
threatneth the Egyptians, that they
must likewise be subiect to y^e Babylo-
mans. But in Ilay the Lorde saith,
that the Egyptians, the Morians, and
Sabies shalbe a rancome, wherewith
his people must be redeemed out of cap-
tunitie. And y^e these things were truely
foretolde, histories doe plainely shew.
For Jeremie threatning a moste la-
mentable destruction to those Jewes,
that would not obey the commande-
ment of the Lord, but fled intoo Egypt
to king Aepryem, whome he calleth
Ophra, among other thinges (he saith)
this shalbe to you a signe (saith the
Lord) that I wil visite you in this place.
&c. Beholde I will deliuer Pharao be-
ing Ophra the king of Egypt into the
handes of his enemies, and into their
handes that lye in waite for his life.
As I haue deliuered Zedechia the king
of Iudah into the hands of Nabucad-
nezar &c. But Iosephus recordeth that
Nabucadnezar the fifti yeere after
Ierusalem was taken, conducted his
armie

armie into the lower Syria; and that after the Moabites and Ammonites were overcome, he went into Egypt: and that having slaine the king thereof, he appointed an other in his place. And Herodotus writeth that Apries was strangled by Amasis the captaine, which afterwarde succeeded him in the kingdome. But these two writers may easily be reconciled. For Nabucadnezar was the Captaine general of the warre, unto whom Amasis revolted, who afterwarde received for a rewarde of Nabucadnezar the kingdome of Egypt, for his affaires that were faithfully handled in his behalfe. From that time therefore the kings of Egypt were benefactors to the Babylonians, but after that the Monarchie of the East came to the Persians, Cambylis put Psammertius from the kingdome, and setre him afterwarde, for his attempting of new matters: And from that time Egypte was without a King about the space of an hundredeth and twelve yeeres, untill the time of Darius Nothus, in
the

Isaiah Handy Copy!

The seventh sermon vpon
the first yeere of whose reigne Amyr-
theus Saïres reuoluted, and became a
newe king of Egypt. By the which
ex ample we are admonished that the
iudgement of God cannot be eschewed
or auoyded by any force of men. And
it is principally to be remembred, that
God saide, They shoulde be slaine by
his swoorde, whome it is well known
to be slaine by the Babylonians and
Persians. All they therefore are the
swoorde of God, by whose ministerie he
doeth execute his iudgement, although
they very seldomely vnderstande this
mysterie. So in like manner Senna-
cherib is called the rod of the Anger of
the Lord. And it is profitable to note
such kind of speeches, that in those ad-
uersities, which befall vs, wee may
acknowledge the hande and iudge-
ment of G O D, and so become
more patient in bearing those thinges
that are sente of him.

The destruction
of the Assyrians
and of Ninus.

But let vs returne to our Pro-
phet, which in the last place fozetel-
leth also of the destruction of the As-
syrians. For although their king-
dome

dome was translated to the Babylonians, yet Ninuée stode still, being the kinges seate or place where the court lay, and the name of the Assyrians, was not as yet vanquished: as it is manifest by the storie of Manasses, whom the Princes of the armie of the king of Ashur are reported too haue carried away bound vnto Babylon. And no doubt Ninuée as yet was in reputation and greate price, as well for the olde and auncient renoume thereof, as also for that, not the woozst fortresse of their kingdome was from those parties. Wherefore the Prophet saith that it must be destroyed, and that from thence the Lord will begin to punish them, which had so long afflicted his people: and first he doth bræfly cōprehend y whole matter in these woordes: And he wil stretch his hand vnto the North, and wil destroy Ashur, & he wil make Ninuée wast, like the wastnes of the wildernes. He maketh mentiō of the north, because he regardeth the situation of Iuda, in respect whereof Assyria is reported to lye towards y north; but he nameth Ninuée before

The seventh Sermon vpon

before all others, because this citie
with her great shewe and goodly me-
moriall, of her auncient dignitie did
daseell the eyes of very many, and see-
med to be inuincible: but he sayth, that
it must be destroyed, which thing ma-
ny affirme to be done by Nabucadne-
zar Priscus, in the twentieth yeere of
the reigne of Josia, when a little before
Phaores king of the Medes with all
his power was slain by the Assyrians,
as Herodotus witnesseth, which per-
adventure was the cause, why the Ba-
bilonians thought that the citie must be
ouerthrowne, lest the Assyrians tru-
sting as wel vpon the maiestie, & fur-
niture thereof, as being also puffed by
with their late victorie, should enter-
prize a reuolting. Let vs note pinci-
pally that all this came to passe by the
hand of God. For the Prophet (spea-
king of him) saith He will stretch his
hand against the north, and so forth.
But how many among the Piniuites
thought that this thing should come to
passe? Let not therefore the faire shew
of smiling fortune deceiue any man.

For

For if the Poet hath truly said, that
 kinges haue long armes: Let vs think
 & lord hath arms both much more lon-
 ger, and more strong, which no man
 can escape. Furthermoze hee be-
 ing about to describe the manner of
 their destruction, heapeth together all
 thinges, which are wont to set forth a
 horrible desolation. At the flocks (saith
 he) of the beastes of the nations, shall
 ly in the middes of it. That is, al man-
 ner of wild & sauadge beastes, from di-
 uers countries and nations, shall come
 together vnto that place. And he ad-
 deth, And the Pelican and the Owls
 shall abyde all night in the vppermost
 postes of it, the voyce of byrdes shall
 sing in the windowes, and desolation
 shalbe vpon the postes, for the Ceders
 shall bee vncovered. These thinges
 are very notably set against the reyn
 and pride, which the Piniuites practi-
 sed in their palaces. Appes and Mon-
 kies, and Barrats or Popiniayes
 were scene there, with other beasts and
 birds of like sorte, where with baine
 and lose carped knightes, are accus-
 tomed

38 The seventh Sermon vpon

med to bee delighted, in the meane
time hauing no regarde of the poore
and needy. Muscicall harmonie was
there heard, yea at houses and streetes
range with the noyse of those songes,
which were deuised for theyr lust and
pleasure, the gates and entries of great
men were thronged with clientes,
guests, strangers, trencher slaues, scof-
fers, counterfeites, or tumblers, and
such like smellers out of wicked
courtes. But the Prophet saith, that
this geare must bee chaunged into a
most dolefull sight of thinges, so that
nothing could bee found there, but sa-
uages and cruell beastes, and direfull
and most noysome birds, and he shew-
eth the cause of this so great alteration.
Because (saith he) the Cedar is vnco-
nered. He speaketh of the enemye that
should pluck down the finely wrought
Cedar planks, whereby this desolati-
on must needes follow. I say hath al-
most the like place, where hee describ-
beth the ruine of Babylon. The holy
Ghost foresawe that these examples
shoulde bee reserved for all ages to
come,

Isa. 13.

come, that by them wee might learn,
 what remaineth for them, which af-
 ter they are become rich through their
 rapine, craft, and bloodshed, are be-
 come high minded by reason of their
 sumptuous buildings, gorgeous ap-
 parell, and costly household furniture.
 All things are in the ende destroyed,
 wherein they thought that not the
 least parte of their blessednesse did
 consist. Let vs therefore studie to be
 temperat, and seeing we be but strann-
 gers in this worlde, let vs haue our
 minde occupied about our heavenly
 countrey, and about the tabernacles
 of everlasting life; rather then these
 earthly palaces, which wee must
 forgoe when we doe least bethinke vs
 thereof. But the Prophet not being
 content with these things, doth further-
 more triumph against the citie: partly
 because it made for the glory of God,
 that the fall therof should be evidently
 known vnto al men, partly y he might
 shew that the ruin therof should be full
 of shame & rebuke: & therefore y no man
 needed to be offended at the glory therof.



22 The seventh Sermon vpon
This (saith hee) is that reioycing Citie,
that sat carelesse, and said in her heart,
I am, and there is none but mee. But
sa hee reproueth the pride wherewith
the Minuites vled to aduance them
selues aboue all others, so that they
esteemed of others, as scarce of men:
and by and by after, leading his hear-
ers, as it were to beholde the matter,
hee saith by the way of wondrous,
How is she made desolate, and a lodg-
ing for wilde beastes! As if hee should
say, who seeing at any time the great
magnificencie thereof, woulde haue
thought that this thing shoulde ener
haue come to passe? And to the end he
may shew, that it shalbe spoyled with-
out the comfort of any compassion to
be had towarde it, hee sheweth what
others shall doe, when hee saith, E-
very one that passeth by, shall hyffe and
wagge his hand at it. These bee the
gestures of them that vpbrayde any
man for his miserie, together with a
detestation of that wickednesse, which
they committed. But it shall skyll
very much, if with greater diligence
we

wee consider the causes of this so sorrowfull, and most dreadfull destruction. Ninuie reioiced in her conquests, and great riches, and being made proude therewith, after a wicked sort, despised other Cities, and nations; furthermore she being bouldie hardie, and carelesse, neglected also the iudgement of God, which she prouoked every day by her transgressions. And that shee might want no kinde of sinne, she persecuted the Church also in most cruell wise. These therefore are the things, that make Cities and kingdoms hateful vnto God, and bring destructions vpon them: wee meete with like examples every where. For we know that that which befel these, came after ward in like manner vpon the Babylonians. And John prophecieth almost in the same words, that y^e same thing shal fall vpon Rome, and in our time there be examples as well publique as priuate, y^e cōfirm the truth of these things, and prouoke in vs y^e care of saluation, & y^e comfort vs against the wicked enterprises of tyrants. And these things are

The seventh Sermon vpon

thus spoken vpon the second sermon of
Zephaniah, wherein he reprobeth the
hypocrites, and admonisheth the godly
of their dutie, & giueth them instructi-
ons against offences: let vs think that
the same thinges are spoken vnto vs;
and following the counsell of the pro-
phet, let vs seeke the Lord, and let vs
witness our vpright care of godlinesse
by doing the thing that is right, and by
meekenesse, that among the harde and
bitter chaunces of these latter times,
wee being hidden vnder the winges of
God, may preserve our soules, and in
time to come may liue in the heauens,
with Christ Iesus our onely Sauour,
to whome all thanks giuing, honour,
glory and power is due for ever.

Amen.

[illegible]

The Contents of the 84
third Chapter.

HE threatneth the gouernours of Ierusalem, shewing how euery one seuerally offended. 4. He sheweth how the Lords dealt with them, and setting before them the examples of other nations, declareth how they did not profit thereby. 8. Of the calling of the Gentiles. 13. He comforteth the rest of the Iewes, and so endeth.

The eight Sermon.

The text.

VOe to her that is filthy,
and polluted to the robbing Citie.

2 She heard not the voyce : she receiued not correction : she trusted not in the Lorde : she drew not neere her God.

3 Her Princes within her are as roaring Lyons : her Iudges are as wolues in the euening, which leaue not the bones till the morow.

4 Her prophets are light & wicked persons

48 The eyght Sermon vpon

Sons : her Priestes haue polluted the
sanctuarie : They haue wretted the
Lawe.

The argument
and vse of this
third sermon.

The Prophet in the former Ser-
mons hath hitherto very sharply
reproued the wickednesse and supersti-
tion of the Iewes, and hath denoun-
ced those punishments, which they had
deserued: but as for the godly that re-
mained, being admonished of their du-
tie, hee comforteth them, that they
shoulde take no offence, eyther by the
conquestes of their enemies, or yet at
the reprooves of the nations that laye
next vnto them, shewing that it shall
come to passe, that they shalbe brought
againc out of captiuitie, and that they
shall possesse the land of those nations:
which thing wee see truely fulfilled in
Christ. But because the Prophet did
not profit them any whit: now hee ad-
deth the third Sermon, wherein hee
inuigeth very manifestly agaynst
Ierusalem, and doeth altogether, as
it were by name reprove them, that
had the gouernment of thinges. And
be

he doeth first of all rebuke their sinnes. Secondly he sheweth the punishments for the same. Lastly because there was some goodly yet remaining, to the end he might comfort them, he promisseth them a restoring againe, which was fully accomplished in Christ: as concerning whose kingdome, he set downe this prophesie, which as it is most evident and plaine, so is it also verie full of comfort; wherein likewise is contained the whole way of our salvation. But this sermon setteth forth an example worthy of remembrance, wherein the ministers of the Church are taught with what frankenes, they ought to deale, with that remediless companie of men, that knowe not to repent, as also to haue consideration of the godly: least they also being vanquished with the terrour of their threatenings, should be made without hope of the fruite of their laboures. This present place belongeth to the first parte. And first he dooth generally accuse the helpelesse corruption of the cite. But afterwarde he confirmeth his accusation

The eight Sermon vpon

tion, by reckoning by their sinnes, and by and by after, least they should deny them, hee dealeth by name with those, wherein they did most offend.

He accuseth the
helplesse cor-
ruption of Je-
rusalem.

The summe of his accusation is this: Woe to her that is filthy and polluted to the robbing Citie. He setteth these thinges against their vaine bragging and boldnesse, wherewith they were puffed by. For seeing the temple and place of outward worship, was at Ierusalem, and the high court also of all the kingdome, they challenged the chiefe prayse of holynesse and iust dealing vnto them selues: but the cause of this perswasion was for that they thought, that holynesse and godlynesse consisted altogether in outward ceremonies, and that the purifyinges of the lawe did suffice to cleanse sinne. He teacheth therefore that this their perswasion was both vaine and hurtful, seeing that in the iudgement of God they were polluted & vncleane, & ther-
mal violent robbers & tyrants: yea they inhabited a citie, that might rather be thought a most filthy brothel house and
denne

ofne of theues, considering that among
 the nothing was as it ought to be, ney-
 ther in religiō, nor yet in y^e administra-
 tion of ciuill affayres. The prophet I-
 say in his 1. cap. inueigheth against the
 same citie almost in like maner; when
 he calleth the princes Dodonits, & the
 people to be of Gomozrha, and hauing
 reiected all their rites (he saith) How
 is the faythfull citie become a harlot
 it was full of iudgement, and iustice
 did abyde in it; but now they are mur-
 derers. We shall afterwarde heare
 the causes of so sore and grievous com-
 plaint. But now let vs note, that that
 citie, then the which none in all the
 world was more famous, is burdened
 with such heinous crimes: for we may
 let passe the common things that bring
 worthines and renoune vnto cities,
 as wealth, antiquitie, and victories &c.
 All which it wanted not, & for the which
 it is of Pliny called the most renoune
 citie in al the world. First it was praise
 worthy that long since, namely 1000.
 and 300. yere before Zephaniah pro-
 phetied, Melchisedek, whom we know

The eight Sermon vpon
to be a figure of Christ, was both king
and priest therof. Againe David made
it the kinges seate, from whose tyme
vnto Josia, are reckoned seuentene
kinges, which in it reigned continual-
ly one after an other: besides this, God
bought to make it the place for his
Temple, and mysticall worship, who
also beautified the same with most li-
berall promises. For he had saide of it
in the 132. Psalm. This is my resting
place for ever: heere will I dwell, be-
cause I haue had a loue vnto it. More-
ouer and besides all these thinges, it
was a figure of the Church, which af-
ter the ascension of Christ, began there
to be gathered together, by which
name it is chiefly commended in the
Psalmes. But all these thinges pro-
fited not. But that it is sayde to be fil-
thily polluted, a robbing citie, yea an
harlot, and as Sodome, when it did
not agree to the vigintie thereof. No
outward worshipes therefore can
be prejudiciall to the worde of God,
neither yet any glory of titles ought to
beare the eyes of the ministers of the
worde

the Prophet Zephaniah. 87

woorde, that they should spare those & they see worthe to be sharply reprehended, the rashe headinesse of the Romish ones is heere also reprooued, who because of the olde excellencie of Rome their citie, and because of their predecessours, that were so notable, by reason of their learning, godlinesse, and crowne of martyrdome, doe challenge vnto themselves a certaine franchise, exemption or freenes from all thinges. But what haue they, that may be compared with the worthines of Jerusalem, seeing it is well known, that those thinges bee lying fables, which they so without all shame and swinishly affirme of Peter, and the Apostles, that they sate as Bishoppes in Rome. But that we may giue that all those thinges are true, what is it vnto them, which nowe long since haue wanderingly forsaken the steps of their godly forefathers?

But that the Prophet bee not thought a reuiler, he proueth that Jerusalem is euen such, by making a diligent reckoning vp of their sinnes, the

By reckoning
vp their sinnes
he confirmeth
his accusations

first

78 The eight Sermon vpon

first sin in it, y it heard not the voice of
the lord, speaking vnto the in the law
& by his prophets. The word of God
in deede was preached, and Josia had
foreseene that the booke of the law was
read openly, and many were the ser-
mons of the Prophets, among whom
this our Zephaniah and Jeremy were
chiefe. But the most did disdaine to
heare them; either because they hated
the word of God, wherwith they heard
their faultes reproued: or els because
they thought they stode in no neede
of any teaching or instruction: and if a-
ny did heare, yet they obeyed not, but
suffered themselves to be carped away
with their most filthy delighes. But
the prophet not without consideration
beginneth of this. For seeing that God
in his word hath made his wil known
vnto vs, and doeth in the same offer
Christ vnto vs, by whose merit we are
sanctified: there is no other way for
vs to obtaine sanctification, but by
hearing of his word, and hauing heard
it, to imbrace it w a true fayth, which
maketh al the vnderstanding and wis-
dome of our flesh subiect thereto: Christ
in the 15. of Iohn speaketh of this, whe
he

he saith, his Disciples were cleane
thzough his worde, which they had be-
leeued. But againe from thence it fol-
loweth, they cannot be but filthy, vn-
cleane and prophane, yea as Christ
saith in the 8. of John, the very chil-
dren of the deuill, which will not heare
the word of God. For they both retain
their natural corruption, and do more-
ouer defile them selues dayly with
new sinnes, when they want that doc-
trine which is able to keepe them in
their duties. Secondly he sayth, They
receiued no correction. Vee sheweth
that they were remedilesse; and the
Prophet hath regarde to the order that
God as a most saythfull father vseth
in refozming those that be his: for first
he teacheth them louingly, & in plaine
precepts he cõpendiously setteth down
his wil, and what he would haue vs to
do, but if he see vs slack & drowsie, then
he addeth admonitiõs, exhortatiõs, re-
prehensions, and more sharpe correcti-
ons, wherevpon I say saide long agoe,
Crye with thy throate, and cease
not, lift vp thy voyce like a trumpet,
tell my people their offences, and the
house of Iacob their finnes. And the
Apostle

2. They would
not beare any
correction.

Esa. 58.

1. Tim. 5.

2. Tim. 4.

88 The eight Sermon vpon

1. Tim. 3.

3. Tim. 4.

Apostle biddeth Timothie not only to teach and admonish, but also to reprove and rebuke, and that before al men, to the end that others may be made afraid from sinning; but if God profit not by that meanes, then he taketh rodde in hand, and sendeth either diseases, or els hunger & famishment, or els he stirreth vp the terrores of warre, or els he loadeth and pincheth with other aduersities, as it seemeth good vnto himselfe. But if there be any that doe despise all these thinges, and will not be taught, nor reprovued, nor rebuked, & do moreouer cast behinde them his sharpe corrections, and doe not therein acknowledge the hand of God, who with his fatherly rods laboureth to bring them to a better minde: out of all doubt they be remediless and past all hope. And that the Iewes vnto whome Zephaniah speaketh these thinges, were such, the hystorie of those times doth abundantly declare. Thirdly hee addeth: She trusted not in the Lorde. This followeth of the former, and doeth also note al kinde of vngodlines.

For

5. Incredulity

For as they that trust in God, do from
p their faith, reform the whole course
of their life to the seruice of God: so on
the contrary part, they that trust not in
God, are wont to despise his word, and
therefore order all things according
to their own will, and consequently do
rush into every kinde of forbidden wic-
kednesse. And because they trust not
in God, they turn to the creatures, and
inuent new superstitions, wherby they
promise them selues perfects safetie.
Moreover forasmuch as in this life they
haue no hope in God, they are overcomi
with couetousnes, and turne to naugh-
tie policies, and while they apply their
mindes thereto, they breake all the
lawes, as well of Justice, as of chari-
tie: besides this when they trust not in
God, they imagine that whatsoeuer
things are spoken of the rewarde of
euerlasting life, and of the plagues to
come, are nothing but fantasies and
dreames, which is the cause that they
are so swallowed vp with delightes,
and loue of pleasure, onely caring for
this one thing, that it may go wel with
them

The eight Sermon vpon

shall renew
ting.

Heb. 11.

Esa. 50.

them in this life, being no more care-
full for the lyfe to come, then brute
beastes are wont to bee. It followeth
in the fourth place, Neyther do they
draw neere to their God. This is the
sequelle of the former, for (as the Apo-
stle saith) He that commeth to God,
must beleue that God is, and that hee
is a rewarder of them that seeke him.
But he vphaydeth them, because they
being not onely content to renew,
abode stil therein, neyther doe thinke at
any time how they might meet wth him:
but it maketh for the setting out of
their sinne more at large in that (hee
saith) vnto their God. For it is as
though he should say, **G O D** will be
called and be their **G O D**, because he
hath adopted them vnto him selfe, and
bound them by couenaunt, because hee
offereth him selfe vnto the in his word,
and doth allure them by his dayly bles-
singes, because all the day long, as it is
to be seene in the Prophet **Isa.** Hee
stretcheth forth his handes vnto them,
although they will not drawe neere
vnto him, but turne away from him.
as

the Prophet Zephaniah: 90

as from a most cruell enimie : and these are the argumentes wherewith Zephaniah proueth that Ierusalem is a defiled and a polluted Citie . But if a man should seeke for these thinges among them , that professe the name of Christ, it will by and by appeare what may be iudged of vs . For doubtlesse the word of **G D D** is preached, and **G D D** hath reuealed the long hidden knowledge thereof, that I doubt whether euer since the Apostles time it hath shined more clearly, or bene more common : yet the most eather heare it not, or els they heare it sleepily, euen as it were a song nothing belonging to them ; as **G D D** by his Prophet Ezechiel complaineth of his people the Iewes. Many also heare it with laying in waight, that so they might get some occasion of euill speaking . I speake nothing of them now, that accuse this doctrine of falsshode, and persecute it with fire and sword. But if they be admonished, or corrected somewhat sharply, thou shalt see the staring man, which before seemed tollerable.

Ezech. 33.

M. 2.

GOD

The eight Sermon vpon

God therefore punisheth with diuers
kindes of diseases, with hunger, war;
& by his wōderful tokēs, he thzēteth
more grieuous plagues: but where is
there any, that doeth in them acknow-
ledge the hande of God, and that
doth confesse that these are the worthy
punishmentes of our vnthankfulness
and contempte of his word. Further,
more although God in his sonne Christ
do offer saluation to them that bee vn-
thankful and vnworthy, and doth pro-
mise his assistance to them that im-
brace him; yet because no man belie-
ueth him, the whole worlde is rent a-
sunder into a thousand superstitions:
and as it commeth first to passe, that
one must bee in daunger for the sayth,
the most doe deny it very dishonestly,
that so they may get vnto themselves,
the fauour and friendship of the worlde.
And forasmuch as God hath no lesse
bound him selfe vnto vs, then in times
past he did vnto the Jewes; nay hath
more fully shewed in Christ those
thinges which afore time were pro-
mised more darkly, and hath moreouer

in the Sacraments sealed vnto vs his
 grace yet thou shalt see few draw nere
 vnto him: yea although Christ cry and
 say, Come vnto me al ye that trauaile
 and be heauie laden, and I wil ease you.
 Thou shalt see notwithstanding most
 men run after rotten Images, being
 become famous bicause of some lying
 miracles, or els after an vncleane com-
 panie of massing Priests and Monkes,
 or els to wallow still, after a beastly
 manner in all kinde of filthy myze.
 We therefore are filthy, polluted, and
 vncleane, howsoeuer wee boast in the
 name of Christ, except we wil say, that
 Zephaniah did the Jewes an iniurie,
 whome for this cause he called pollu-
 ted and vncleane.

But when sinnes be punished, all men for the most part will confesse the
 grienousnesse thereof. But few will
 acknowledge the same in them selues,
 nay euery one perswadeth himself, that
 he is faultlesse. Now therfore the Pro-
 phet goeth from the reckoning vp of
 their sins vnto the persons the selues,
 and reckoneth them in order, which
 he accuseth
 those by name
 that did most
 offend.

¶ 3. most

The eyght Sermon vpon

most of al offēded in these things. The chiefe among these, were those y had the gouernement of thinges as well in the Church as in the common wealth: and he reprooueth these first, not because he would excuse the base multitude from sinne, but that it may moze plainly appere that in al the body there was nothing whole & sound, considering that such lothsome diseases were founde in the head. But beginning with the princes, he saith, These are as the roring Lyons in the midst of her. He compareth them to Lyons, & that to such as roze through hunger and woodnes, that he might reprove their tyzanny, and crueltie, wherewith they were accustomed, in the time of Manasses and Ammon, & which they exercised as yet vnder Josia, for as much as he eyther knewe not of it, or els could not redress it. When he sayth, That their Iudges are as wolues in the night: that is, so too hungry and rauenous, so that they leaue no bones vntill the morning. But he speaketh of their deuouring of giftes and taking rewardes, which is

First the pain-
ces.

2. Iudges.

is the greatest plague that iudgement hath. For if (as Cicero spake for his friend Plaucius) that Judge is ever vnjust, that either inueieth, or saoureth: what shal we say of him, that in iudgement hunteth after gaine, then the which nothing hath greater force too moue the mindes of men. For the same Cicero, or rather experience being witnes saith that abounding wealth, is wont to weaken the religion & trueth of iudgements. Ietho salve this, that would haue Judges to be haters and eninies to couetousnes. Exod. 18. In this present place therfore the Prophet complaineth that wrongfull dealing did by force come vpon them publickely, and that their court or townehouse for pleading causes, became a spoyling place for robbers, in that that hee compareth the iudges to hungry wolues. But seeing they were such vnder Iosia, that most godly and wel disposed king, what shall we thinke they were vnder Manasses and Ammon, who were them selues farthest of all, from Religion: therefore the

The eyght Sermon vpon

order of that common wealth, which
hangeth of one alone, is full of daun-
ger: because it is impossible that one
should either heare or see all thinges
that are done among the people. But
let them which (trusting of this) doe
peruert Iudgement, remember that
they haue God a seeing witnesse of al þ
they doe, which is wont alwaies to be
in the midst of the assemblies of Iud-
ges, according as it is written Psal, 82.
God is in the companie of Gods, hee
is Iudge among Gods. Furthermore
he passeth from the Iudges, to the tea-
chers, saying: Her Prophets are lyght
and wicked men. He speaketh of the
falle Prophets, of which sorte it is wel
knowne by Jeremy, that there were
many, with whome he had much a
do. He calleth them light as well for
their learning, as also for the loose con-
uersation and corrupt maners of lyfe.
For as for their doctrine, they framed
it to the mindes of their hearers, and
spake pleasaunt thinges, as the vngod-
ly in Ilay do commaund the prophets.
But this is an especiall parte of light-
nesse,

3. Prophets.

nesse, vnder the cloake of the name of
 God, to seeke for priuate commoditie,
 and to take part with sin, wherewith
 it is well knowne that God is angry.
 But that in the course of their life,
 they were most dissolute, it appeareth
 by Ilay, who accuseth the seducers of
 his time, of drunkennesse and loue of
 gluttonie: & such as are wont to be had *Ilay. 56.*
 in reputation among the vngodly.
 First because of the likenes of their
 manners, then because they willingly
 laye open their authorite, neither can
 they withstand those whome they see
 to liue very licenciously. The Prophet
 therefore doth not without good consi-
 deration had, reckon them amonge the
 number of those, that were the au-
 thors of their common destruction,
 which thing I would to God all mini-
 sters woulde in these dayes consider,
 and whosoever are also delighted with
 such, whome Christ affirmeth to bee
 like vnfanerie salte, &c. Lastly he re-
 proueth the Priests, and these (saith
 he) haue defiled the sanctuarie, and *4. Priests.*
 broken the Law. By the name of sanc-
 tuarie

The eight Sermon vpon

tuary he vnderſtādeth al the outward
wooꝝſhip and whatſoener holy rites
were then bleſed, the pꝛieſtes did defile
them, partly becauſe they did execute
oꝛ miniſter the careleſſly oꝛ pꝛophane-
ly, partly becauſe they did peruert their
ble and made a cloake foꝛ their wic-
kedneſſe by that, wherewith all men
ought to haue beene ſtirred vp to the
ſtudie of godlines and conſideration
of the pꝛomiſed Sauour. Foꝛ they pla-
cing in theſe outward things the re-
compence of their finnes and deſert of
ſaluation, made the temple with al the
holy exerciſes therof, a den of theeu-
es, as Ieremie ſpeaketh of them. But be-
cauſe this could not be done without
the coꝛruption of doctrine, he ſaith, that
they brake the law, that is, they wre-
ſted it violently into a contrary mea-
ning which was done then, when (as
I ſaid euen now) they placed deſert oꝛ
merit in thoſe thinges, which did ra-
ther argue the coꝛruptiō of our nature,
and which ſhould haue led them, as it
were a ſchoolemaſter vntoo Chꝛiſt.
This coꝛruption of wooꝝſhippe and
doctrine

doctrine reigned also in Chzistes tyme,
 who openly bzingeth certain examples
 thereof, and teacheth that it must bee
 amended. And I would to God that
 the same were not founde in many
 Churches in these our dayes. For
 what do those papall fellows, that to
 the Pope and his hoyned Bishoppes do
 violently wzing those thinges which
 by the Apostles were spoken, as cōcer-
 ning the Church and ministerie of the
 woorde, and so by the woord of Chzist
 do establish their outragious tyzannie:
 when also they doe defend their more
 then vnchast single life? The diffe-
 rences of meates, Images, the sacrifice
 of the masse, and other vngodlinesse of
 like sort, by the testimonies of the scrip-
 tures, falsely repozted and wickedly
 wrested aside, and doe therewithall
 liue in such order, that thzough them
 the whole ministerie of the Church is
 euill spoken of. I will not now speak
 of their selling of priestes orders, their
 Simoniacall faire of sacraments their
 woorkes of supererogation, their
 indul-

The eight Sermon vpon

indulgences, their fire of purgatorie, their holy Masses of Requiem, and dyzges for them that be dead, and whatsoeuer other thinges els they haue inuented to the impayring of the merit of Christ, and contrary to the doctrine of his trueth: therefore the same tymes, and the same manners doe requyre the same punishmentes, whereof it shall be spoken in their place. Now let vs note the example of Zephaniah, who being but one alone, toke vpon him the cause of the trueth against the Prophetes and Priestes, and doeth accuse them openly. For that wee may let passe those Prophetes, whome wee knowe by Jeremy to haue runne, and were not sent. Yet it is well knowne that the Priestes were appointed by G D D: and by lawefull succession they did discende from Aaron: notwithstanding the Prophet Zephaniah blameth them, and doeth pronounce them worthy of punishment. From whence then hath the Pope obtained y his priuiledge, who

the Prophet Zephaniah. 93

Who although hee leade soules to hel,
will yet bee reproued by no man?
But wee reade that Peter was re-
buked of Paule, and that openly,
when hee went not right to the trueth
of the Gospell. *Gala. 2.* Who canne beare
them in these dayes, which say that
manifest and open abuses are not
to bee taken away, except it bee by
the authoritie of a generall councell,
whereof now there can bee no hope,
and wherevnto, they that now haue
some yeares beene accused, will no-
uer submitte them selues? But will
godly Princes and heades of the peo-
ple hazarde the lyfe of so many thou-
sandes of soules, while these decrea-
uers gette vnto them selues, as it
were a whot sering yron? Let them
rather by this one argument acknow-
ledge the tyrannie of these men. But
let them which haue escaped their
handes, shewe them selues thank-
full vnto G D D, let them followe
his worde, and receiue his correction.
But let them haue all hope of sal-
nation

The eight Sermon vpon
nation onely in his grace, and to him
that calleth, let him draw neere, by
Christ Iesus, who is the way, the
trueth and the lyfe: to whome all
thanks giuing, honour, glozy and pow-
er bee due for ever.

Amen.

The



The nienth Sermon,

The text.

5 **T**He iust lord is in the mids thereof: he will do none iniquitie: euery morning doeth hee bring his Iudgement to light. He faileth not, but the wicked will not learne to be ashamed.

6 I haue cut of the nations: their Towers are desolate: I haue made their streetes waste, that no man shall passe by, their Cities are destroyed without man, and without inhabitant.

7 I saide surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not be destroyed, how soeuer I visited them: but they rose early and corrupted all thy workes.

8 Therefore wait you vpon me (saith the Lorde), vntill the day that I ryse vp to the pray: for I am determined to gather the nations: and that I will assemble the kyngdomes to power vppon them myne indignation, euen all my fierce wrath: for all
the

The ninth Sermon vpon
all the earth shall bee deuoured with
the fire of my ielousie.

The argument
and vse of the
place.

THe vngodly are oftentimes so con-
uincied of their wickednesse, that
they cannot deny that, that they haue
done, yet they neuer scarce acknow-
ledge, how grieuous their offences be,
but seeke every where for starting
holes, that they should not be enfor-
ced to confesse that they haue deserued
any punishment. Wherefore the mini-
sters must vse great diligence and se-
ueritie, that they may not onely re-
proue and accuse the deedes of the wic-
ked, but also shew of what sorte they
be: and also lay befoze them, the indge-
ment of God that cannot be escaped.
This doeth Zephaniah very diligent-
ly. For a little befoze hee reproued
those sinnes that reigned in Ierusa-
lem, and as it were by name rebuked
those that sinned principally. But be-
cause he knew they would make ma-
ny shifts to cloak their iniquitie with-
all, and bring them selues into a soles
paradise, hee goeth forwarde now. And
first

first he bereaueth them of their vaine hope, wherewith they flattered themselves by reason of the adoption, and promises of God. After this he rebuketh very sharply their remediable malice, wherewith they being hardened, were not once moued with many examples, or admonitions whatsoeuer. Lastly he denounceth those punishments, which God would execute vpon them. But this place serueth very well for our time, for it teacheth how to iudge of the maners of our age, and both therewithall set out the vse of admonitions and examples, wherewith GOD would stirre vs vp vnto repentance.

In the entraunce he meeteth with their boasting, and vaine confidence, he answereth theyr boasting. wherewith they replied against the prophets. For if at any time they repented their sin, and shewed the punishment thereto belonging, they would obiect and say, wee are the peculiar people of God, whom it is wel known to abide among vs. For these are his owne wordes: I will pitch my tabernacle

Leuit. 26.

The nienth Sermon vpon

nacle in the middes of you, and my soule shall not abhor you. I will walke in the middes of you, and will be your God, & you shalbe my people. And the same God speaking of the Citie of Ierusalem, saith: This is the place of my rest for euer. Furthermoze as Ieremy writeth: They cryed, who could cry most, the temple of the Lorde, the temple of the Lorde. The Prophet graunting to these things, maketh answer, saying, the iust lord is amōg you, he will doe none iniquitie, &c. As if he should say, I confesse in deede, that the iust Lorde is in the mids of you, and there is no néede why ye shoulde obiecte these thinges, as though I knew them not. But you must therewithall remember, what propertie that God is of, which you so cry out to bee among you. As namely hee is iust, and will do no iniquitie: therefore although he haue bound him selfe vnto you, and hath amonge you appoynted his dwelling place: yet he wilbe iust for euer moze, neither wil he chaunge his nature for your causes, y hee should either

ther frame himself vnto your sinnes, or
wincke perpetually at these your ma-
ners, no, but in the morning, yea be-
times in the morning he wil declare his
Iudgementes. But the worde Iudge-
ment is taken two waies, when in the
speech it is referred vnto God. For first
it signifieth his worde, wherein he ma-
keth his iudgemētts or statutes known
vnto vs. And in this sense the Prophet
David saide : My soule is brought
lowe for the longing desire it hath vn-
to thy Iudgements, at al times. Againe
I haue not erred from thy Iudgemētts,
for thou hast informed me. Secondly
the execution of the sentence of God
is signified by the worde Iudgement.
Both senses agræ very wel to this pre-
sent place : and as I thinke I shal not
vnfitly expound these words thus. God
wil neuer fail to do as he shold, for ear-
ly in þ morning, & is speedily, & as often
as occasiō shal serue, he wil declare his
word, whereby he will admonish vs of
our dutie, & rebuk thē þ erre from him,
but if hee profit not them, he bendeth
more sharp iudgement against them, &
those whome he seeth remediable, hee

The nienth Sermon vpon

punisheth as they doe deserue, and by
and by after he bringeth in whereby
he may more at large set abrode their
stubborne frowardnes, and yet the wic-
ked will not learne to be ashamed, that
is, although these thinges are knowne
to all men, although you haue seen not
a fewe and those no common examples
of iudgementes that testifie, that he is
a sharpe revenger of vngodlines: you
boast also in his pzeence, yet such is
your frowardnes, y^e as yet you knowe
not to be ashamed: that is, that you
should bee abashed in the pzeence of
God himselfe. But you perseuer with-
out shame to doe those thinges befoze
him, whereof ye would be ashamed in
the eyes of men. It agreeth herevnto
that God spake by Ieremie almost a,
bout y^e same time, Thou hast the fore-
heade of an harlot, thou hast refused to
be ashamed. And in Ezechiel they be
called men of an harde and stiffe soze-
head.

Iere. 3.

Ezech. 3.

The vse of the
pzeence of
God

But we are taught in this place,
what vse wee shoulde haue of the pze-
sence of God, whereof we make no lesse
b2agge

bragge then the Iewes did in times
 past, verily not that wee being proude
 thereof should promise too our selues
 safenes from all punishment, as hypo-
 crites vse to doe: but that by often me-
 ditating therevpon, we should be spur-
 red to an earnest care of Godlines, and
 honestie. Seneca long since admo-
 nished, to the ende wee might auoyde
 secreete offences, that wee shoulde al-
 wayes thinke that some sower fellowe
 as Scipio, Lelius or Caro were a present
 beholder, and a witnes of our doings.
 But how much more shall we be pro-
 uoked therevnto, if it neuer bee out of
 our minde, that whatsoeuer we eyther
 speake or doe, we doe it in the sight of
 God and his Angelles: let this thought
 therfore be alwayes in our mind, & as it
 were pul vs by the eare: viz. that God is
 present with vs, and that we cannot de-
 ceine his sight which searcheth y heart
 and reines. Then let vs call to minde
 of what sort he is, and that is, hee is
 iust and holy, who (as David sayth)
 hateth all them that worke iniqui-
 tie, and falleth vpon the vngodly as it
 were

The nienth Sermon vp on

were a consuming fire, according to that saying of the Apostle, Our God is a consuming fire. They that bethinke them of these things in good earnest, will by and by (if they haue any sparke of godlines within them) begin in their heartes to abhoze sinne, and shall perceiue that a new and vnaccustomed care of godlines beginneth too spring, and wil also be ashamed eyther to speak or doe those things befoze God, wherof they would be ashamed in the beholding of any honest man. So the Apostle Paule in the 2. Coz. 6. teacheth vs to vse this consideration. For when he had brought the words of God which we alleaged befoze, by and by he addeth out of Esay, wherefore departe out of the midst of them, and separat your selues, saith the Lorde, and touch no vncleane thing.

Esay. 42.

But heere appeareth the desperate corruption of our nature, All men confesse that God is present every where, that he seeth all thinges, that he heareth all thinges, that he knoweth all thinges. In the meane season, a man shall finde
very

very fewe, that trust in him, that stay
 vpon him, or that in his presence doe
 giue themselves to christian godlines,
 and holines of life, without the which,
 (as y^e Apostle witnesseth) no man seeth
 God. Who therfore seeth not that the
 most of them that confesse him in their
 mouth do deny him in their deedes, and
 that they be of y^e number of those that
 say in their heart, there is no God, the
 Lord seeth not, neither doth the God of
 Jacob vnderstand. &c. Pray that wee
 may let passe these that be common,
 which beeing violently carried away
 with beastly pleasures, doe thinke very
 seldomely of God, or heavenly things,
 what shal we say of the diuines, which
 when they teach, not onely that pre-
 sence of God, that is deliuered in the
 Scriptures, but doe also force a bodily
 presence of Iesus Christ, and that with
 great a doe, and yet in the meane tyme
 both commit, and speake such thinges
 as doe sufficiently beare witnessse,
 that they beleue nothing lesse then
 that thing which they doe repeate so
 often. For if they did eyther thinke

The nienth Sermon vpon

that God saw these thinges, or did be-
leeue that Christ Iesus were present
with his Church vnto whom we must
heereafter giue account for euery ydle
wooꝝde: Surely they woulde neuer
writhe the Scriptures so wickedly,
they would neuer speak so rakehelllike
of those holy mysteries, they would ne-
uer so disquiet y church with these their
proude confutes and brauling con-
tentions, much lesse with such repro-
ches defame those faithfull ministers
of Christ, that haue well deserued of
the Church: O, triumph for the blood-
shed of the holy Martyres. O, who
would thinke they woulde speake such
foolish absurd, and thinges against the
Scriptures, if they beleeued there were
eyther heauen or hell: Now the autho-
rity of princes standeth with them, but
y age to come wilbe of an other minde,
and surely Christ will looke vnto the
cause of those that bee his, whose
name they doe so without all shame a-
buse.

He proueth
their helpelesse
contumacie.

But let vs returne to our Prophet
who doth more at large lay abroad with
this

this argument also, the shamelesse and incurable forwardnes of his time, because as yet they were not amended, neyther by examples, nor yet by any admonitions or warninges, but were rather become worse. And surely the force of examples is very great, in so much that they which cannot be moved by any reasons, are oftentimes made afraide from their sinnes by examples, when they see that those their offences had an euell ende with others. And the Poet affirmed that he is happy, whom other mens harmes doe make too beware. But they that reiect them together with all faithfull admonitions are not only unhappy men, but also of a desperate malice, and woorthy to be punished any way. But God proueth y these are such, when he sayth, I haue destroyed the nations, their pallaces are layde wast, I haue made their streets desolate, that there is none that passeth by. &c. He doeth not onely alleage simply the destruction of the nations, but doeth withall heape together whatsoeuer lamentable and doleful thinges are wonte

The nienth Sermon vpon

wont to fall out therein; that he may declare that those examples of his Justice, which he shewed, were not comō, wherewith they might haue bin freightned, if they had had any feeling at al left in them: and hither may be referred whatsoeuer things came to passe, from the time that hee had brought their Fathers out of Egypt, for then was Pharaο destroyed with his horses, and charets & the country of the Madianites miserably destroyed and made waste: Then were the mightie kings Seon and Ogge punished for their vngodliness and crueltie. After this there folloved many such examples vnder the Judges, and Dauid against the Philistines, the Idumeans, Moabites, Ammonites and Syrians, all which God punished very grievously. Moreover those things, were freshe in & remembrance of them all, which Salmanazar & Sennacherib had done very cruelly in the land of Israel & Iudah, and which they knew were erecuted vpon & ten tribes. that for the same sinnes were lead away into Assiria, wherof they were continually warned by the Prophetes. I will

will not now speak of the people of the East, y^e were first oppressed by the armies of the Assyrians, & were afterward beaten downe afresh by the tyranny of the Babylonians: neither yet haue I onely done these thinges (saith God) but that ye might vnderstand the vse of them all, I haue geuen you prophets, by whome I haue spoken vnto you, & haue said: surely thou shalt feare me, and receiue my correction. And his dwelling shall not bee destroyed, That is, thy dwelling, whatsoever I haue appointed as concerning the same (for in the prophets the chaunge of persons doe oftentimes come.) In which wordes he testifieth, that he hath prescribed them a very certaine and short way of saluation, and hath giuen them sure hope, that he wil spare their land, if they will but nowe at the last feare him, and yelde them selues to be ordered by him. But what did they? They rose early in the morning, & corrupted all their waies. He setteth their selfwill & disobedience against his saythfulness and care for them. As if hee should say, as I arose early, and shewed
my

The ninth Sermon vpon

my iudgements by saying, admonish-
ing, exhorting and reproofing, and haue
also endeavored to make them asafide
with the examples of other nations: so
they made no lesse space to corrupte
their owne wayes, and are become
woyse and woysse. Who would not
therefore say, that they were altoge-
ther remediable, and woorthy of any
punishment?

The vse of
examples.

But these wordes of God do teach
what profit they should reape from
those examples which are shewed vpo
others. Namely this, that we shoulde
thinke that God doth not onely punish
them, that for their wickednesse haue
deserued punishment, but also to ad-
monish others, that they should call to
minde what they haue deserued. And
that by speedie turning vnto the Lord,
they might escape those plagues, that
are readie to fall vpon them. Christ
himself teacheth this vse, when he rea-
soneth of the Galileans, whose blood
Pilate mingled with the sacrifice, and
those other, on whome the Tower of
Siloe fell and pressed to death. For
Lukes

Luke saith, Chap. 13. Doe ye thinke that they were sinners more then all others? I say vnto you, nay: but except ye repēt, ye shal likewise perish. But the great goodnesse of God appeareth in this, that when hee may take sodaine vengeance vppon vs, as often as wee sinne against him; yet he vseth these forewarnings, that he may prouide for the safetie of those that be his. But I would to God we would marke this in these daies: for what nation is there in all the world, vpon the which God hath not shewed examples of his Justice, within these 50. or 60. yeares, what desolations, destructions, and miseries haue we not seene? neither doth the course of God his Iudgements containe them selues within the bounds of that part of the world, that is known, but wayes also of the vnknown sea, haue bene opened vnto couetous and rashly disposed men, that they also, that from the beginning of the worlde hitherto, haue liued naked, and without armour, and hauing no knowledge of this our part of the world, should also know

The nienth Sermon vpon

knewe what belongeth to the force of warres. But how fewe there be that herein acknowledge the Iudgement of **G D D** the matter it selfe declareth. For most men following the example of the Iewes, doe either persecute the trueth, and make warre against God himselfe, or els vse the pretence thereof vnto a headlong libertie of offending. It is not therfore without good consideration, that certaine prudent and wise harted men do thinke that some great mischiefe, and a certaine generall destruction is readie to fall vppon all the worlde: which cannot be escaped by any other way, then if we followe the counsell of God, presently set before our eyes: Thou shalt feare mee (saith he) and receiue my correction. In two members hee comprehendeth all the way of godlinesse: for the feare of God cannot consist without his knowledge, and a true sayth: nay that feare, that is such as children beare to their parents comineth hereof, which is adioyned with y^e loue of god, which is the beginning of true wisdom, & bringeth low

lowlines, which maketh a man by the obedience of fayth, wholly to submitte himselfe vnto God and his word. But by the worde (correction) is noted a minde that doeth patiently beare chastiment, which is alwayes accompanied with a godly and honest lyfe, and which in every poynt is agreeable to the fayth and profession of a christian man: whosoever doth set these things before themselves to be considered, doe ware wise by other mens examples, and doe easily escape the Judgement of God, or at y least being bettered thereby, do obtaine everlasting life.

But **G D D** addeth a most heauie *he denounceth the punishment* thzetting to their frowardnes, and his rebuke, saying: Therefore waite you vpon mee vntill the day that I ryse vp vnto the pray, &c. The meaning is, I haue hitherto done al thinges which might soften you, and make you relet, but y you are more hard the the stones. I haue also for a time wheld mine indignatio, y there should not want space of repctace: but I looked for it in vain, seeing ye are become worse, & ye thinke that

401 The ninth Sermon vpon

that I am like vnto your selues. Now
therefore waite you vnto that day,
wherein I will arise to pray, and teas-
ring in peeces as you haue deserved,
and you shall not waite in vaine, as I
haue done: for this now is my Iudge-
ment and vntchangeable decreë, That
I wil gather together all nations & all
kingdoms, that I may powze out mine
indignation, and the furiousnes of my
wzath vpon them, &c. But that that he
speaketh here in fewe wordes, is more
at large set out in Jeremy, where these
things are to be found, for that ye haue
not hearkened to my wordes: there-
fore I will sende for all the families
of the north (saith the Lorde) and
for Nabuchadnezar the king of Baby-
lon, my seruant, and I will bring them
into this Land, and vpon all these na-
tions which are round about, and will
destroy them vtterly, and cut them vp
by the rootes, &c. And by and by after
he maketh a catalogue or scrowle of
those kingdomes and kings that must
be rooted vp. And that none should pro-
mise to themselves deliuerance by
their

Iere. 25.

their strength, he addeth, Because in the fire of my Ielousie all the earth shall be consumed. Hee attributeth zeale vnto him selfe, as also in the ten commaundementes, least any man should imagine that God is like an Epicure, or idle. And he compareth him to fire, the force whereof cannot be ouercome. Moreover he threatneth the whole world, least they should thinke that they should escape: all the whole reason of God his Iudgement, is expressed in these wordes. For in that he biddeth them waite, and nameth the day also wherein hee will rise to the pray, he sheweth that he is not caryed away with a blinde outrage, but that hee doeth order all thinges by his iust Iudgement, and hath his appoynted times, when hee will render to euery one as they haue deserued. Furthermoze he testifieth that all nations are subiect to his iudgement. For whosoever sinneth without law (saith Paule)

The reason of
Gods iudgment.

Rom. 3.

shall perish without law: and who soeuer sinneth in the law, shalbe iudged by the law. Moreover we are taught y

D.

they

The ninth Sermon vpon

they cannot be escaped of all those that
with their stubborne contempt of his
worde prouoke his wrathfull indigna-
tion, and surely histories beare recorde
that it was in dede fulfilled: that hee
threatned them by his prophets, which
also doth set before vs many examples:
wherby we are taught that the Judge-
ments of God cannot be escaped by any
force or counsel of man. Let vs in these
dayes be mindedfull of these things, and
for as much as wee want neither ad-
monitions nor examples, wherewith
GOD calleth vs into the way, let vs
giue heede vnto them, and feare the
Lord, and submit our selues to the yoke
of his correction, so it shall be giuen vs
to inioy the hoped for, and promised sal-
uation in Iesus Christ our Lord: to
whome all thanks giuing, hono?, glo-
ry and power be due for euer.

Amen.

The

The tenth Sermon.

The text.

9 Surely then I wil turn to the people a pure language, that they may al call vpon the name of the Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia the daughter of my disperfed, praying vnto me shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy works, wherein thou hast transgressed against me. For then I wil take away out of the mids of thee them that reioyce of thy pride, & thou shalt no more bee proud of my holy mountaine.

12 Then will I leaue in the mids of thee an humble and poore people, and they shal trust in the name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lyes; neither shall a deceitfull tongue be found in their mouth. For they shal be fed & lye down, & none shal make them afraide.

301 The tenth Sermon vpon

The argument
and vse of this
sermon.

The Prophets doe with great grauitie reprocue the wickednesse of men and do threaten also the wrath of God, and grievous plagues against them. But therewithall they haue a diligent regard of the godly, vnto whom they bring in, by the way, the promises of saluation, least they should with such threatninges cast them into dispaire. The Prophet Zephaniah also useth the same order in this sermon. For hitherto he hath very sharply reprooued the helpelesse frowardnes of the Iewes, and to them that know not howe to repent, he hath threatned the dreadfull vengeance of God, who hath decreed altogether to cut off this nation, which thing doubtlesse began first to be done by the Babylonians, but was afterwards fully accomplished by the Romans. which brought vtter destruction vpon that citie and nation. But that no man should thinke that God hath abrogated his olde promises as concerning the Messias, and euerlasting continuance of his Church, and so shoulde be brought into the danger of dispaire:
now

now he turneth his talke to the goodly,
and teacheth in many woordes, that it
shalbe so farre from hauing any thing
diminished from the promises of God,
as concerning the restoring againe of
mans saluation, and of his Church,
that it shall rather be increased, and
spreade farther abroade. This last
parte therefore of our Prophet contey-
neth a description of the Church, with
all the way of our saluation, from whence
we shall learne, what way wee must
keepe what is the condicion of y^e church
vpon earth, also what be the dueties
of them that desire to be the members
thereof and saued therein.

30 First lest the ouerthrowe of Iew-
rie might seeme to bring any losse or
damage to the Church, he saith that it
shal rather be enlarged by the coming
of those therevnto, which hitherto haue
beene separated from it. I will turne
to the people (saith he) a pure language
and they shall all call vpon the name of
the Lord &c. A pure language he calleth
the preaching of the Gospell, which be-
ing cleane without al dregges of mens

The spreading
abroade of the
church among
the Gentiles is
promised.

101 The tenth Sermon vpon :

traditions, doth worke in men sanctification and holynesse of lyfe. He saith that he will turne, or rather reach this vnto all people, wherewith they being lightened, & cleared, or gathered vnto the church, which in the diuorſe of the nation of the Iewes was thought y^t it should be extinguiſhed. He ſheweth the end of this preaching, when he saith that al may cal vpon the name of the Lord & ſerue him with one ſhoulder, that is, wth one coſent & agreeable care & diligence, & that they ſhould not worſhip a numberleſſe companie of gods, or be deuided into diuers ſects; after ward he ſheweth that the boundes or limites of the Church ſhalbe meruellous wide. When he addeth, ſaying Beyond the riuers of Ethyopia ſhalbe my ſuppliāts. That is, they y^e are humbled vnto me, and the daughter of my diſperſed people (for he calleth the congregation of gods children which befoze the cōming of Chriſt were diſperſed not only in diuers places, but alſo through ſects, in erroz that was common, & are yet vnto this day baniſhed among the middeſ of their

their enemies ouer all the world (shall bring me an offering, y is to saye, that honour and worship which is due vnto me. These things were in part fulfilled when they being returned from Babylon ordained a newe forme of their Church & comon wealth, & in the prouinces of Babylon where they were scattered, they left some sparks or seeds of the more pure knowledge of GOD, which was the cause y in farthest countries there were some that think more rightly of God, & his worship; yet these things were but problems or preambles or as it were entrances only of things wherunto christ Iesus brought an end & full accomplishment: whom John wit-
John. 12.
 nessed, to haue come & died to this purpose, that hee might gather together in one the dispersed children of God. We, when the work of our redemption was finished in earth, and had ascended into heaue, turned this pure language vnto his people, to wit, by sending his holy spirit that appeared in the liknes of fierie tongues, which also being receined, his Apostles went out into all the worlde, and gathered all nations

208 The tenth Sermon vpon

to the knowledge and true wooꝛship of
God: so it came to passe that in al parts
of the world there arose some that cal-
led vpon the name of the Lord, and of-
fered those spirituall sacrifices, which
onely are approued of God, and that
thou maist know the trueth of this ora-
cle or propheticie, this that is heere spo-
ken of, began to be fulfilled, according
to the meaning of the letter when the
Ethiopian eunuch of Queene Candace
by Phillips preaching being conuerted
vnto Christ, opened the doctrine of faith
afterwarde to his owne countrymen.
Nay, it is wel knowne by the example
of the said eunuch, that the Ethiopians
had euen then some knowledge of the
Scriptures and of the true God, for
wooꝛshipping of whom, he came to Je-
rusalem, and read the sermons of Esay
as Luke wyteth. Olde Writers also
recoꝛde, that Matthias the Apostle wet
into Ethiopia, and preached the Gos-
pel to that nation: & we are not with-
out faithfull recoꝛde, at this time that
affirme, that Christian religion bea-
reth the sway among the Ethiopians,
and

and that in a few ceremonies only they differ from vs. And it is also to be believed, that the principles of the old and apostolical doctrine, was preserved in that countrey both longer, and more without corruption: which country because it is defended with the farre distance of places and immoderate heat of the sunne, was lesse troubled with warres, which afterwarde turned all the world in very horrible wise almost upside downe. Yea although in our dayes the outrage of Mahomet, and frantike dotages of the Papistes superstitions, haue corrupted religion euery where, yet there are found in euery place, which call vpon the Lorde Iesus, and professe a true faith in him, and that time seemeth to bee euen at hand, wherein the Gospel must be preached to all the world, as Christ hath foretold.

But thou must marke by the way that God in this present place witnesseth, that all this is his worke. For I (saith hee) will turne to this people a pure language, &c. Therefore the enlarging

The disposing
of the Church
is the worke of
God.

D. 5.

The tenth Sermon vpon

larging of the Church is the worke of
 God, neither ought any thing to be at-
 tributed here vnto the diligence or
 strength of men. For it is gathered to-
 gether by the preaching of the worde,
 and groweth into an unitie of the same
 body vnder Christ the head thereof,
 but both these thinges do hange vpon
 the onely grace of GOD, that he
 sendeth to sende ministers to them, whom
 he will haue made the heires of salua-
 tion, and doeth make cleare the minds
 of the same with sayth, wherewith
 they lay hand on the saluation that is
 offered vnto them. For howe shall
 they preach (saith the Apostle) except
 they be sent. And we reade that Paule
 was sometime forbidden to preach in
 Asia, and Bithinia, & was sent to the
 Macedonians, whome it was then ne-
 cessary to be instructed in the sayth; and
 the same Apostle saith, that Ministers
 in deede do plant, and water, but that
 increas is giuen only by God, and that
 faith is the gift of the same God, which
 maketh vs to bee partakers of righte-
 ousnes and saluation. For he was ac-
 quainted

Rom. 10.

Acts. 16.

1. Cor. 3.

Ephe. 2.

John. 3.

1. Cor. 12.

1. Cor. 12.

quainted with that saying of Christ.
No man commeth to me, except my
Father draw him. These thinges serue
well to confute them, that make such
great bzags of the strength of freewill,
and cry out that we offer iniurie vnto
God, in that we refer all thinges to his
becke, they are accustomed to hould vp
that saying of Paule, as if it were Ajax
his target, by. What god would that all
men should be saued, and come to the
knowledge of the trueth. And they
refuse all interpretation, which refer-
reth those wordes to the elect of al pla-
ces and degrees of men. Let them ther-
fore tell vs, why God doth not bestow
vpon al men indifferently the meanes
of saluation: why doth he not lightent
all mens mindes with faith: why did
he suffer the whole worlde to be decea-
ued so many hundred yeares: why
doth hee not in these dayes also open a
dore to the preaching of the Gospell in
many nations: they trifle in deede ve-
ry much about the Gospell long since
preached ouer al the worlde by the Apo-
stes: but what doth this appertaine to
the

The tenth Sermon vpon

the people of our time, which are altogether ignorant what was done in their countries in time past and gone. Let them say what they will, and into what shape soeuer they turne themselves, they shal yet be enforced to confesse, that the outwarde calling is not vniuersall nor common to all men. By what reason will they then proue, that election is generall, seeing this must needs follow that, & that must needs follow this election or choise, according to the saying of the Apostle: Whom he hath preordained, those also hee hath called. We are therfore enforced to acknowledge the hidden counsell of God in these mysteries, which it becometh vs to adure with all humilitie, and most faithfull proclaming of his graces, and not after a proud and phariseelike bouldnesse of our strength, to bring to the examination of our reason.

Rom. 8.

The duties of
the saythfull.

But let vs see also what be the duties of them, vnto whom God will turn this pure language, that he may lighten them, with the knowledge of his sonns and their saluation. The first

first duetie is, that they should call vpon
 the name of the Lorde. Under in-
 uocatio or calling vpon, he containeth
 sayth also. For (saith Paule) how shall Rom. 10
 they call vpon him, whome they haue
 not beleueed? Notwithstanding hee
 had rather vse the tearme of calling v-
 pon, then of sayth, that wee might
 knowe, that his meaning is, of that
 sayth which consisteth in a vaine and
 dead opinion, but of that, that uttereth
 it selfe by open confession, & true wor-
 ship of God. But let vs marke the pro-
 phets manner of speaking, that (for the
 Lord) would rather say, the name of
 the Lord: Namely that he might put a
 difference betwixt the inuocation of
 them that beleue indeed, and them that
 be but hypocrites, and prophane Gen-
 tiles. For al men are wont to boast of
 their calling vpon God, when as by
 common reason they are taught that
 there is a God, that governeth all the
 world, and that we ow vnto him wor-
 ship and inuocation: yet notwithstanding
 not all doe call vpon the name of
 the Lord. That is, they do not acknow-
 ledge

111 The tenth Sermon vpon

ledge him to be such, as the scriptures declare him to be, and as he hath made him selfe manifest in his sonne. But they deuise Gods vnto them selues of their owne braine, which indeede are no Gods. But the godly being taught by the scriptures, do call vpon the true God, euen the father of our Lord Iesus Christ. And therefore they onely may be counted for the true worshippers of God. The second dutie is, y they serue him with one shoulder. This may bee vnderstode two wayes. First thus: that they being without hypocrisie, do worshippinge the onely one true God, and haulte not on both sides; as Elyas spake of the Israelites. The German phrase of speaking is agréable to the Hebrew phrase, wherein they are saide to cary on both shoulders, which doing any thing dissemblingly, reele now this way, now that way. 2. Thus: to wit, here is noted an agreement because they were not deuided into diuers sectes and opinions, whereby they might ouerthrowe the fayth of many: but rather ioyne their studies and labours

2. Reg. 18.

bours in one, that true religion may
 come vnto many. The thirde is, they
 humble them selues vnto him and of-
 fer him a gift: namely that that hee
 requireth, and that which is due vnto
 him. But men ow them selues wholly
 vnto God, they giue thē selues therfore
 wholly vnto him by faith, they call vpon
 him alone in all their necessitie,
 they acknowledge that all their wel-
 fare commeth from him, and doe ad-
 dresse their whole life, and al that they
 haue, vnto his appointment, and make
 his glozy the principall ende thereof.
 But seeing these bee exercises of them
 that be godly indeede, it is euident e-
 nough what a man may iudge of the
 folke of our tyme, which neither call
 onely vpon GOD, neither lend their
 hand to others that be godly, but sub-
 mit themselves as slaues vnto sinne,
 and offer them selues a Sacrifice to
 the diuell, while they liue in such
 order, that throught them Christian
 sayth and Religion is euill spoken
 of.

But

The tenth Sermon vpon

**The Church is
purged by the
Crosse.**

But let vs returne againe vnto
God, speaking by his Prophet, which
promiseth that his church shalbe made
more holy; and better purged, when he
shall haue executed this Iudgement v-
pon the nation of the Iewes. For hee
addeth, In that day thou shalt not be
ashamed for all thy workes, wherein
thou hast transgressed against me. **Mat**
speaketh not of a godly bashfulnesse,
which the godly cōceale of the remem-
brance of their sinnes, wherby also it
commeth to passe, that they dare scar-
ly lift their eyes to heauen, as **Christ**
speaketh to the Publican. For this is
not the smallest fruite of true repen-
taunce, while it causeth that we do not
returne againe to our sinnes, out wher-
of we are escaped through the grace of
God. Which selfe same thing **Paul**
noted, when he wrote, saying: What
fruite had you then in those thinges,
wherof you are now ashamed? But
this must be referred partely to the ef-
fect of Iustification, which is of sayth,
wherereby it commeth to passe that our
sinnes are not imputed vnto vs, to our
enerlasting

2. Cor. 13.

Rom. 6.

everlasting confusion: Partly to the amendment of life and manners, which should be so great and so worthy, that it should as it were put out the infamy of the former life, & not suffer the same to bee any more upbraided unto vs, & hereunto maketh that reason, which by and by after he addeth. For then I will take out of the middes of thee, those that reioyce in their pride. that is to say, that dignitie, which hitherto hath made you so loftie and bolde. But he speaketh of the hypocrites, which had alwaies this in their mouths, that this natiō was Gods peculiar, & priestly kingdome, and the inheritaunce of God, and boasted moreouer lustely in the Temple, sacrifices, and other worship, and in the meane time they prophaned their profession with a wicked life, and wonderful corrupt manners, and set abroade their religion to be derided of the Gentiles. So doth God himselfe expound this place, when hee addeth: And thou shalt not be proude any longer of my holy mountain. The meaning is, that there should be none
 D. any

The eleuenth Sermon vpon

any more that should seeke for prayre
by their yole titles of holines; but this
rather shall be a common care vnto all
men, v3. to do that in dede, that they
professe in word. And these thinges he
spake for the comfort of the godly, that
they should not beare heauily the wret-
chednes of their natiō, or the forsaking
therof: for as much as GOD by this
meanes would spread his Church not
only thzoughout al nations, but would
also purg the same from such reprobates
and blemishes, wherwith it was now
bered: seeing it is permitted to al men,
that vnder the pzefence of the couenant
and name of God, they should giue the-
selues to most wicked delights. Yet let
vs learne from these thinges, that no
man ought in these dayes to bee offend-
ed at afflictiō, seeing therby the church
is not ouerthzown but exalted, and be-
ing purged from their former faultes,
proueth more glorious. Pay, if wee
shall examin the matter rightly, it wil
appeare, that we haue great need ther-
of. For as wee are by nature sinners, &
ready vnto mischief: so when we eyther
flow in Idleness, or flourish with many
gifts,

gifts, & seeme to haue al things wel appointed, & fit for vs, by & by we are overcome with self trust & carlesnes, and so offer our selues to be ouertake of the diuel & such as are deceauers: & such is the force of this mischief, y it cannot be cured, but by a moze violent remedie. But this doth god put to by the crosse, y we being humbled therw, should lay aside those prond spirits, & al confidence of external assistance & gifts being laid aparte, wee should regard him alone, & should watch & pray ther vnto, that hee suffer vs not to bee swallowed vp of any temptation.

But the Lord goeth forward, & teacheth more diligently what they should be after that chastisement. For he saith, I wil make the remnant in the mids of thee a lowly people, afflicted, or poore. That is, bereaued of al worthines, and stript out of al external helpes, & which can make no boaste of any outward thing; & soone after hee declareth what they shal do. First they shall hope in the name of the Lorde. This belongeth onely to the godly, which for as much as they see nothing in any place,

The Description
of the Church
by works.

The tenth Sermon vpon

wherein they may safely throwd them
selues, this is their only stay, y they fly
vnto God, whois called the reuenger of
them that be oppzessed, the defender of
the poore, the patron of the widowes,
the father of the fatherlesse, and the
comfort of all them that be broken har-
ted. They therefore put all their hope
in his name, in this that they stay vpon
his grace, righteousness, & trueth,
which hee hath reuealed vnto vs in
Christ Iesus his Sonne. And then the
remnant of Israel (saith he) shall doe
none iniquitie. For they that be insti-
fied by Christ, worke righteousness,
and because they be ioyned together by
the bond of charitie, they abstain from
euery wickednesse. Furthermoze, they
shall not speake lyes, neither shall a de-
ceitfull tongue bee founde in their
mouthes. This is a sure token of an
vncorrupt minde. For it is wel known
that the speech is the declarer of
the minde, wherfoze we are comman-
ded to set a watch besoze our mouth.
And James saith that a man is there
perfecte, when hee flydeth not in his
tongue.

Psal. 34.

Iac. 3.

tongue. But these things containe a description of the Church, by the deeds and maners thereof. For in very deepe it is a very poore and afflicted people, which hopeth in God alone, and doeth moreouer apply it self to righteousness and trueth. It is said to be afflicted and poore, both because the Christians are lowe in heart, and haue nothing to doe with the trust of outward things, as we erst while admonished, as also because they are exercised with dayly afflictions, but in the mids of them they hope in the Lord, whose promises they beleue. But in respect of men they apply themselves to righteousness and harmelesnes, least they should annoy any man by their deedes, or deceaue him wickedly in their wordes. Where again it appeareth, what they are, that before GOD reioyce in the merite of their owne righteousness, and were proude against men, by reason of their outward giftes and faculties; who also if any aduersitie be at hand, doe bewray that their heartes are farre from faith, but they liue a wicked and pro-

21 The eleuenth Sermon vpon

phane life, and doe neither heare the trueth of Gods word patiently, nor yet in their businesses and daily talk studie for the truth, but do vntruthfully beguile whom they can, and by infinite means deceiue them.

The fruit of
true godlynes.

Furthermore the Prophet addeth a most notable comoditie of a true faith, and of godlines. And saith, Because they shalbe fed, & shal lye downe, and there shalbe none to make the afraide. In which words he promisseth the protection & sauegarde of God, which with his worde feedeth them that beleue in him, and doeth with his power defende the same, that none euill can come to them. This is done both spiritually and corporally. For being iustified by fayth, wee haue peace with God: and God doth wonderfully defend his Church: so that although most cruell enemies, beset it on euery side, yet the profit nothing at al against it, neyther yet can they take any of Christ his sheepe out of his handes, there is no neede of any longer declaration, seeing the matter it selfe doth
shew

He we it, and we finde examples there
 of euery where. This place therefore
 teacheth what is the most esse and sure
 way to obtaine peace. This is in euery
 peoples mouth; and surely it is a most
 excellent gift, but very fewe there bee
 that seeke for true peace: this is that
 that doth quiet our minds with God, &
 doth make vs be without care & feare
 against the terrores of the world. This
 peace is not otherwise begonne in vs,
 then by the studie of godlynesse and a
 true sayth. For they that want it, are
 euer disquieted both within and with-
 out, that they seeme to be prepared for
 euery mischiese. Hitherto doth exam-
 ples of tyrants belong, the most wher-
 of bearing rule both farre and nere,
 being combzed with feare and trem-
 bling, do vse a most heedie and pike-
 out watch for the safetie of their bo-
 dies. The report is, that Alexander ne-
 neuer laye with his wife Thebe,
 whome hee loued most intirely, but
 he first commaunded a Barbarian sol-
 dier to goe befoze him to the chamber,
 and to search al his bed very carefully.

The tenth Sermon vpon

But Masinissa although his kingdome was al ouer Asia, and had 54. Sonnes, so thought, that none in all the worlde would be trusty enough vnto him, that he rather vsed a watch of dogges, then of men, to p̄serue his lyfe. What shal wee say of Dionysius? who y he might not d̄read the Barbers razars, would needes haue his daughters learne the Barbaras craft, to whom being grown to yeaeres of discretion, he fearing to cōmitte any cutting instrument, caused his beard to be hurned of with walnut and other nut shales being set on fyre. But the nightes were so troublesome vnto him, that hee fenced his chamber no otherwise, then if it had beene his tentes with ditches & trenches, which were laid ouer with a hanging brydg. With whom also thou maist recke the kings of our time, which do rather cōmit y safe custodie of their bodies to foren & barbarous guardes, then to their owne country men; but from whence commeth this? because they hauing an euill conscience win themselves, cannot but feare those, whom they knowe they

the Prophet Zephaniah. 117

they haue done great wrong vnto. But they haue no hope in God, whome either they know not, or els do scoffingly despise, or perceiue that he is wꝛathfull against them. The condition of the godly is farre otherwise, which saye with the Apostle, If God be with vs, who can be against vs. Being stirred vp wꝛ the consideration of these thinges, let vs hope in God, let vs cal vpon him, let vs giue vp our selues vnto him a liuing sacrifice, let vs diligently follow the studie of righteousness, and trueth, that we may happily ende the course of this life, and in time to come liue alwaies in heauen with Iesus Christ our lord, to whome al thanks giuing, honour, glory, and power be due foꝛ euer.

Amen.

P.5.

The

The eleuenth Sermon.

The text.

14 **R** Eioyce O daughter Syon,
be ye ioyful O Israel. Be glad
& reioyce with al thy hart, O daughter
Ierusalem.

15 The Lorde hath taken away thy
Iudgements: Hee hath cast out thine
enemies. The king of Israel, euen the
Lorde is in the middes of thee, thou
shalt see no more euill.

16 In that day it shalbe said to Ieru-
salem, feare not thou, O Syon: let not
thine handes be faint.

17 The Lord thy God in the mids
of thee is mighty, he will saue, he will
reioyce ouer thee with ioy, he wil quiet
himself in his loue: he wil reioyce ouer
thee with ioy.

18 After a certaine time will I gather
the afflicted that were of thee, and
them that beare the reproch for it.

19 Beholde at that day I will bruse
all that afflict thee, and I will saue her
that haulted, and gather her that was
cast out: and I will get them prayse
and

and fame in all the Landes of their shame.

20 At that tyme will I bring you againe, and then I will gather you. For I will giue you a prayse and a name among al the people of the earth, when I turne backe your captiuitie before your eyes (saith the Lorde.

AS the Prophet hath made afraide the hypocrites, & those that were remediless, with a grieuous threatening of punishment: so he comforteth the godly with a ioyfull promise of deliuerance. And euen now he taught, that they must not be offended at their captiuitie, & at those reproches, which then they were to take vpon them. For it is so farre of, that God will suffer his Church to perishe, and come to decay, that by this captiuitie and exercise of affliction, it shall be more increased, and made more pure. But because that deliuerance out of Babylon, was a figure of that common redemption, which we haue in Christ

The argument
and vse of this
present place.

The eleuenth Sermon vpon

Christ: the Prophet by that occasion describeth the Church, and kingdome of Christ; and bringeth many things, which cannot be otherwise vnderstood, then of Christ; as those things are, that hee spake a little before of the calling of the Ethiopians, and other nations; of the peace of the godly, and protection of God, which he promiseth vnto them: but because the Church should be exercised with many tribulations, which oftentimes cause the truth of the promises to be doubted of, he addeth a more full confirmation of this place. And first he doth generally describe the happy state of the Church, being filled with gladnes and reioycing. Afterward he doth with new promises comforte them, which might doubt of the assistance of God: in the end he returneth to the promise of deliuerance. And vnder the figure of the olde people, hee setteth out the Church of Christ, teaching of whome it must bee gathered; what shall become of the enemies thereof, what also of the godly, whome hee promiseth to chaunge

chaunge the shame of this life, with eternall glozy.

First he saith, Reioyce, O daughter Syon, be ye ioyful, O Israel, be glad and reioyce with al thy hart, O daughter Ierusalem. These thinges he speaketh to the captiues, or to them y were to be led into captiuitie, y they might conceiue not onely a firme and sure hope of deliuerance, but also may know that it may bee full of glozy and reioycing. As if one carry the messages of deliuerance to one which in prison looketh euery houre for the sentence of death, should say, Reioice and be glad, for now thou shalt be deliuered. Or as if a Physition contrary to al hope should promise health to him that lyeth deadly sick, & for confirmation sake, should bid him to be of good chere, and reioyce. But the Prophet speaketh the selfe same matter in many words. Because it is a very harde matter for them that are brought into affliction to conceaue sure hope of deliuerance when they be on euery side beset with the terrores of death. And hitherto serueth that reckoning

he promisseth a
ioyfull and glo-
rious deliue-
rance.

CII The tenth Sermon vpon

koning vp of causes, which by and by
 after the Prophet addeth, amonge the
 which this is first: The Lorde hath ta-
 ken away thy Iudgements. That is, he
 hath drawne euery action, and stopped
 the course of the lawe, (as we call it)
 which he had commenced against thee,
 together with those punishmētts which
 ye had deserued for transgressing. This
 agreeth with that saying of Esay, who
 in like maner foreshewing of their re-
 turne from Babylon, doeth admonish
 the Priestes and Prophets of their du-
 tie, and saith, Comfort ye, yea comfort
 ye my people saith your, God. Speake
 vnto the heart of Ierusalem, and crye
 vnto her: for her warfar is finished, and
 her iniquitie is forgiven. For that, that
 our Prophet speaketh here of the ta-
 king away of Iudgements, is there ex-
 pounded by the forgiving of sinnes,
 for the course of iudgement cannot bee
 broken of, except offences be pardoned.
 Secondly it is added, He turneth away
 thine enemies: namely those that haue
 held the captiuitie hitherto. Moreover
 the king of Israel, eue the lord is in the
 mids

Esay. 40.

mids of thee. God is said then to be pre-
 sent with vs, when by manifest argu-
 ments he doeth declare his goodnes and
 grace towards vs. And from hence hee
 bringeth in this saying: Thou shalt see
 no euill any more. What is to say, there
 shal not herafter be any thing, that can
 bring any trouble vnto thee. And these
 things verily were in part performed,
 whē being dismissed by Cyrus, they came
 to their own again. For the God took a-
 way their iudgements & ceased to pro-
 secute sute against them. He turned al-
 so their enemies far from them, when
 by the Medes & Persians he bereaued the
 Babylonians & Caldiās of their king-
 dome, and all their strength. Besides
 this, hee shewed in deede his presence
 and fauour: when to them being retur-
 ned again, he restozed their temple and
 outward worship, which consisted al-
 together in the sacraments or outward
 signes of his beaueamy grace & goodnes,
 and did wonderfully defende them a-
 gainst the craftie deuises of those nati-
 ons that lay next vnto them, & against
 the open force of fozen enemies.

But

The eleuenth Sermon vpon

Redemption of
Christ is com-
mon.

But because these things, as we said
before, were for the woe and entran-
ces, of that redemption which shoulde
be in Christ, in him also they haue their
accomplishment, and do containe the
whole matter of our saluatiō. For we
were all offenders, and most cruell e-
nemies hunge on euery side ouer our
heades. Satan accused vs, and did o-
uercome vs, not onely by the law, but
by the testimonie of our owne consci-
ence. Death gaped for our soules,
which entred in by the fall of our first pa-
rents, and the sentence was pronoun-
ced vpon vs miserable sinners. Cursed
is he that doth not fulfill the words of
this Lawe to do them: & al the people
shall say, Amen. And there remained
no other thing, but that the execution
should follooe this sentence, which
would sinke al men in eternal destruc-
tion. But here Christ came betwene,
who that he might take our cause vpon
him, put on man of the Virgin Ma-
ry, and sone after toke away, and vt-
terly abolished all that whole procees-
ding of Gods Judgement. For he pur-
ged

ged our sinnes by the worthines of his
 death: hee put away the hand writing
 of the law, & our owne conscience, & fa-
 sted it to the crosse. Moreover, he tyed
 by our enemye the diuell, and the head
 of the old serpent being altoo bzused,
 spoiled him of his kingdome; and o- *Col. 1.*
 uercame the world, y it might not pre-
 uale any more against vs, but as for
 our flesh, he keepeth it vnder by y spirit
 of regeneration, & holdeth it in duetie,
 and that hee might leaue nothing vn-
 done, he hath made death, which was
 the punishment of sinne, as it were
 the doore of euerlasting life. For by it
 we passe out of this valley of teares,
 and wretchednes into the places of the
 blessed. Al which things Paul thorough-
 ly perceiuing, wrote long since, There *Rom. 8.*
 is now no cōdemnation to them that
 are in Christ Iesus. Wherewith those
 wordes agree, which Christ himselte
 spake in Iohn: Verely, verely, I say vnto *Iohn. 5.*
 you, he which heareth my worde, and
 belecueth him that sent me, hath eter-
 nall lyfe, and shal not come into iudge-
 ment, but hath escaped from death to
 life.

The eleuenth Sermon vpon

life. And the sonne of God hath not on-
ly performed these thinges for vs, but
also is present with vs, euen in y^e mids
of vs, as he hath promised: & although
hee hath carped his bodie away vp to
heauen, that hee might be there as an
interest or pledge to beare witnesse of
that heuenly and blessed life of our bo-
dies, which in time to come they shall
haue, yet he neuer forsaketh his church:
but is present with it with his worde,
his spirit, his grace and desert, & with
his protection and safegarde: whereb-
pon it folloiweth very necessarily, that
we can see none euill, namely such as
can destroy vs. The crosse verily
must be borne, and (as David saide)
Many are the troubles of the godly,
but God deliuereth them out of all:
who also causeth that all thinges for
them worke together vnto God.

Psal. 34.

He promisseth
the continuall
abod and com-
fort of the word

But the Prophet goeth forwarde
and addeth newe promises, where-
by the godly may bee confirmed in the
sayth. Nay, he affirmeth that there
shall neuer want saythfull preachers
of

of **G D D**, which may alwayes offer & set befoze the those promises. For in that day (saith he) it shall be sayde to Ierusalem, feare not: and to Syon, let not thine hands be let downe. And so he repeateth that Prophecie, which erstwhile wee brought out of Ilay: and the meaning is this. That your king Messias, which I sayde should alwayes be amongst you, will at all times stirre vp Prophets & teachers, which may comforte and incourage thee being in daunger: that you giue not ouer for any temptations, &c. And truely, as appertaining to their returne from Babylon, there wanted not then such as might cheere them being tyed many wayes, and with new exhortations daily confirm them. Of y^e number were Ezra, Nehemia, Haggai Zachary, & many others. But this promise doth principally belong to the kingdom of Christ, who to his Church (as the Apostle witnesseth) alwayes giueth some Apostles, some Prophets, some Euangelists, some pastors, & some doctozs, &c: insomuch y^e he wil haue the

217 The eleuenth Sermon vpon

ministerie of his word to remain for euer with his Church, whereby it may be both gathered together, and preserved. And it is worth the diligent marking, y both here & in many other places the ministerie of the word is reckoned among the argumētts of consolation, y we may learn to iudge of it rightly, & regarde it as we ought to doe. But vnto many it seemeth a matter of small weight, and the godly themselues doe not alwaies acknowledge the gret goodnesse therof, especially when they haue peace and quietnes at will. But when either the dangers of persecution, or inward boylings doe aryse, by and by with great and carefull desire of the minde they aske after the word, which before they despised and cared not for.

The summe of
the doctrine of
the Church.

Luke. 24.

But let vs in like manner note the summe of that doctrine, which must continually bee reteined in the church. The Prophet in these two poyntes doth comprehend it: Feare thou not, let not thine handes be letten down. And they agree with that parting, which Christ himselfe made, who deuided the preaching

the Prophet Zephaniah. 123

preaching of his Gospel, into like many partes, when hee commaundeth to preach repentaunce, and remission of sinnes in his name. For hereunto belongeth which he saith, Feare you not. For as much as the tremblings of the conscience can no other way be pacified then by sure remission of sinnes, which we obtaine in Christ alone. Of that part the Angell beginneth, when to the shepherdes that were made afraid with a shining from heaven, he saith, Feare not, for I bring you tidings of great ioy, &c. But it must be referred vnto repentance, that he saith, And let not thy handes be letten downe. Namely in performing those thinges, which God requireth of vs. But it is his will that wee should not onely forsake our sinnes, and liue holply & without blame, but also that wee should bee constant in faith and true religion, and that we should not suffer our selues to be remoued from it by any meanes. These two thinges must alwayes bee coupled together in the doctrine of the Church, least any should dispaire being

D.3.

swallowed

Luke.2.

The elucenth Sermon vpon

Swallowed vp of the conscience of their sinnes, or should vse the colour of grace and prosperous trust in the forgiveness of sinnes licenciously to offend. But this place doeth principally condemne their slouth, which when they heare, that the restoring of the Church is the worke of God, do forthwith let downe their handes, and do disorderly let slip all occasion of doing well.

He meeteth
with dangers
and conscience.

But there are two thinges that doe principally hinder these matters. That is to say, dangers or difficulties, which the world obieteth without number: And the guiltines of our sinnes, for the which we perceine that God is angry with vs: therfor hee maketh answere vnto them both. And for the first hee saith thus: The Lorde thy GOD in the middes of thee is strong, he will saue thee. He repeateth the summe that he had spoken before, and the meaning is this. Thou must not now consider what thou art able to doe, or what the world woulde not that thou shouldest do: but what God requireth of himself. For he is in the middes of thee, and he
is

the Prophet Zephaniah. 124

is mightie, and able to do all things: he therefore shall see you contending with the world and the prince thereof, and wil giue you strength, wherby ye may wastle out of all difficulties, or hardnesse of matters, and wil in the meane season wonderfully preserve you in the middes of daungers. Having regard to the other pointe, he saith, He shall reioyce over the in ioy, &c. He preacheth the goodnesse of God, when he saith that he will not cast vs away for our sinnes, so that rather as a louing father he will reioyce in the familiaritie of his chilozen, yea he will quiet himselfe (saith he) in his lore. That is, he wil not fill all thinges with franticke and horrible outcries (as men that bee wrathfull, and hauing no stay of themselves are wont to doe) if he see vs offend at any time, but because he loueth vs, he will with silence ouerpasse many thinges, and will euen winke at our faultes, as the husbände that doeth pardon his wife many faultes, if so bee hee perceiue hir saythfull in the couenaunt of marriage.

D.4.

I knowe

The eleuenth Sermon vpon

I knowe that others doe expound it o-
therwise, that is here spoken of the si-
lence of God. But this meaning, as it
disagreeth not from the purpose of the
Prophet: so it is confirmed by the ex-
ample of the scriptures, which in an o-
ther place by the similitude of silence
both expresse the goodnes of god, wher-
with he pardoneth our sins. For I say
propheryng of the meekenes of Christ,
saith, He shall not contend nor cry,
neither shall any man heare his voyce
in the streetes, &c. But in this present
place he repeteth for confirmation sake
that, that he had spoken, of ioy, & saith:
He shall reioyce ouer thee with ioy, &c.
But all these thinges are to be conside-
red of vs vnto that end, wher vnto the
Prophet spake them to y people of that
age, namely that they may prouoke vs
to do our duties, that we suffer not our
selues to be affrighted either with the
hardnesse of daungers, or guiltinesse of
those sinnes which wee haue commit-
ted. For seeing y loue of God is so great
towards vs, our slouth shall be detesta-
ble, yea and without all excuse, if wee
become

Esay. 42.

become more saint harted in doing our duties, and doe therewith all not regard the gloꝝ of God, & our saluation.

But that the Prophet omit nothing, Of whome the he returneth againe to the promise of Church is gathered. deliuerance, and teacheth what kind of people the Lord wil bring againe; and then what shall become of the enemies therof, as also of all them that worship God. He comprehendeth the first in few wordes, saying: From that time I will gather together thine afflicted, &c. He saith that he wil gather them together, namely that they may returne againe to their own, & wer disperfed throught out all the pꝛouinces of the East. And that after a certain time, that is when the appoynted or foꝛeordained time shall come. This word moored is, in the Hebrew, which doeth not signifie any time, but that, & of purpose is appoynted as it were vpon agreement vnto some thing. But foꝛthwith he addeth the cause, saying: They were of them the burthen of reproch was vpon her. That is to say, I will deliuer them, because they be members of my Church,

The eleuenth Sermon vpon

which hither to haue bozne the burthen
of reproch, that is, banishment being
filled with reproch & shame. But least
this promise should either be doubtful,
or of small waight, he addeth further,
more, because of the houghe power of
the Babylonians, and saith, Beholde I
will bring all them that haue af-
flicted thee in that day. As though he
should say, there is no cause why ye
should thinke, that the power of your e-
nemies shal diminishe any thing at all
of my promises: for when that appoin-
ted time shall come, they must perish
together also. Neither shall he neede to
come from far y^e shall haue strength y^e-
nough to beat the downe: for behold e-
uen I y^e rule ouer al, & at whose beck al
thinges are either destroyed or preser-
ued, wil shew my selfe an enemye vnto
them, and wil take vengeance vpon
them, And saue her that halteth, & ga-
ther her that was cast out, &c. So he
tearmenth the people of Judea, which
because they halted very abhominably
in religion, were cast out, and led away
into exile. Neyther will I onely (saith
he)

he)bring her againe, but get her prayse
 and a name: that is, I wil make them
 notable and famous in all the Land of
 their shame, that is, in their enemies
 Land, where hitherto they haue bene
 laid abroad to reproches and scorninges.
 And that they may be the more confir-
 med in the trueth of their promises, hee
 doth repeat it almost in y same words.
 In that time I wil bring you away (saith
 he) and then will I gather you, because
 I will giue you a praise and a name a-
 mong al the people of the earth, when
 I turne backe your captiuitie before
 your eyes, saith the Lord. Hee calleth
 their captiuities. speaking in the plural
 number, because (as we said euē now)
 the Iewes were banished into diuers
 prouinces. So that so many pry-
 sons might seeme to bee prepared for
 them, as there were prouinces, where
 in they were helde captiue. And hee
 saith, that hee will doe these thinges
 before their eyes, that therby he may
 declare, that this their deliuerance
 shoulde bee famous: but immediately
 he

The eleuenth Sermon vpon

he maketh mention of the appoynted
time, y they might learn with greater
patience to beare the abode of 70. yeares.
which must first passe ere they be deli-
uered, as also to prepare them to the
exercise of the crosse. For we know the
nature of the flesh: which either dispi-
seth the promises of God altogether, or
being caried hedlong away, doth think
that they shoulde quickly bee expired,
But hee hangeth to as it were a
seale, that accustomed & vsuall clause,
(saith the Lorde) which only is suffici-
ent to prouok credence to these words:
but the hystorie beareth recorde, y these
things were indeede performed vnto y
Iewes: for after these 70. yeares were
expired, the Monarchy of the Babyloni-
ans was translated to the Medes, &
Persians, & the Captiues had not only
libertie to return again, but were also
let goe wth commendatio & praise. &c. But
because these things in y end had their
full accomplishment in Christ, the same
therfore ought to bee translated vnto his
Church, that we may vnderstand what
shalbe y conditio therof for ever. Those
that

that be afflicted & oppressed, are gathered vnto it. What is to say, such as in y^e Judgement of the worlde, of all men seeme to bee the outcastes: Nay the church consisteth of the halting Synagogue of y^e Jewes, & multitud of the nations, which in times past were sozeners, & expelled from the couenaunt of God, as we haue taught at large in the Prophet Michea. Where the matter is full of comfort, y^e God doth not alwaies neglect his people. But in their appointed time doeth gather them together againe, whom he seemed to haue reiected for a time because of their sinnes: Moreover, although the power of the enemies of the church, be neuer so houghe and their outrage neuer so vntamed, wherewith they indeuour to stay the restitution thereof: yet GOD partly by the spirite of his mouth, partely by his manifest power bringeth them to naught, y^e their counsels may vaile into smok, & they theselues in the end perish with shame, that cease not to strue against it. But he maketh y^e godly that embrace Christ, to haue a praise, and a name

The condition
of the Church.

Mich. 4.

The eleuenth Sermon vpon

name in all the earth. For God preserveth their memoriall, & maketh them glorious, although for a litle time they be hated of all men; and in the end suffer most shamefull deaths. This may be seene in the Prophets and Apostles, whose memoriall even at this day is celebrated over al the world, though in times past they were reckoned the ofscowring of the worlde. Such is the state also of al y Martyrs, neither doth it come seldomly to passe, y the wicked enemies of the godly, do beare witnesse of their innocencie. So did Plinius Secundus declare the maners of the christians to Traianus. And Cornelius Tacitus defendeth their report against the reproches of Nero, who wold haue had them blamed for burning the Citie. Moreouer God doeth every day bring againe the captiuities of his Church, and doth after a wonderfull maner restore it, even then when al things seems to be in desperate case. Eternall glory in the heavens will follow in time to come, and the crowne of righteousness, that neuer fadeth, which the Lord hath prepared

prepared for all them that loue his cō-
ming. Let vs be constant therfore (O
my b2eth2en) not mad2 afraid with the
attempts of the wo2ld, it rageth in deed
without government. But let vs re-
member that this is the last conflict of
Antich2ist, and that, that wished for
day is not far of, wherein the whole
frame of y^e wo2ld shal with vs be freed
from corruption, but we shall possesse
the promised kingdome with Ch2ist
Jesus our Saviour, to whome all
thanks giuing, honour, glo2y
and power be giuen for
ever. Amen.

FINIS.

